
COALES
FROM
THE ALTAR;
OR,
Foure religious TREATISES
to kindle Deuotion in this
colde A & E.

Written in *French* by *Mounsieur du*
Moulin: And Translated into
English by N. M.



LONDON,
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1623.

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TO THE RIGHT
Honourable, the Lady
Elizabeth Norrisse, the onely
Daughter and heire of the Right
Honourable *Francis*, Earle of
Berkeshire, and Wife to the
Right Worshiptfull Mr.
Edward Wray,
Esquire.

M A D A M E,



O great is my Obligati-
on to your Honour; that
your Honour may chal-
lenge the best seruices of
my tongue, or pen, as due to your La-
diship for those brightest beames of
your bounty lately cast vpon me:
whereby you haue comforted, and re-
uiued my languishing and drooping
for-

The Epistle

fortunes. The lesse I am able to discharge so great a debt, the more I am bound to acknowledge it. Anaxagoras finding Perides very ready to make use of his learning in Philosophy, but slow to contribute any thing to his maintenance, brake with him in the end after this manner: Sir, if you desire to see by my light, you must minister oyle to my lampe. I must confesse, and I willingly professe it (Right Noble and vertuous Lady) that you haue poured oyle into my Lampe in abundant measure; and therefore by Anaxagoras his Apophthegme, the light of my Lampe is yours by right. A Lampe that burneth dimly at the first kindling, yet afterwards yeeldeth a cleare and comfortable light; which putteth me in some good hope that my labours, how obscure soeuer they are now, yet hereafter by more industry, and practise in this kinde, may serue not only to illustrate
my

Dedicatorie.

my Authors , but also your Ladyships name. For the present , I must intreate a fauourable glance of your Ladiships eye vpon the worke I haue now aduentured to Translate and Dedicate to your Honour. It consisteth of foure rare pieces, drawne by an excellent hand. The first presenteth to your view the liuely image of a Christians confidence in the word; the second, of his deuotion at the Sacrament; the third, of his patience in aduersitie; the fourth, of his watchfulnesse in prosperity. All the parts and lineaments of these beautifull pictures , I haue entirely represented in my translated draught : but our language did not alwayes afford mee colours answerable to my Authors : Which defect in them, if your Ladyship will dispense with, I doubt not but that they will seeme very agreeable to your Honour , and not altogether vnworthy to be laid vp in your
Ladiships

The Epistle

Ladyships rich Cabinet of spirituall rarities and diuine Treatises in this kinde, which you rightly value aboue all other precious things in the world: For, iewels and precious stones adorne but the body, these beautifie the minde, and repaire the image of God in the hidden man of the heart. The first of these will dispose you to the diligent hearing of the Word; the second will prepare you to the worthy receiuing of the Sacrament; The third wil offer you comfort in sicknes and distresse; The fourth will giue you wholesome counsell in prosperity. Before you goe to Sermon, to set an edge vpon your spirituall appetite for the foode of your soule, I commend to your deuout meditations, the first of them, which discourseth of the excellency of the Gospell. When you are bid to the Lords Table, to take your Saviour, with Simcon, into your hand, peruse the second Treatise,

Dedicatorie.

tise, being wholly of that subiect. And if God at any time shake his rod ouer you, and you feare a fit of sicknesse, or any grieuous trouble and affliction, make vse of the cordiall contained in the third Treatise. Lastly, when you find your selfe dull and heauy in your deuotion, & in a manner lulled a sleep by the sweet enchantments of worldly comforts and delights, then take the siluer Larum-Bell in the fourth Treatise, into your hand, and ring it out to awake you. So shall your prosperity be secure, your affliction cheerefull, your receiuing the Sacrament most comfortable, and your hearing the Word most delightfull and fruitfull. Which he neuer ceaseth to pray for, who remaines

Your Ladyships humbly deuoted, and
perpetually obliged seruant,

NICH. METCALFE.

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FINIS.

THE
BOLDNESSE
AND
CONFIDENCE
OF
A Christian.

In a SERMON, made by
Mounsieur du Moulin,
Minister of the Reformed
Church at PARIS.



LONDON,
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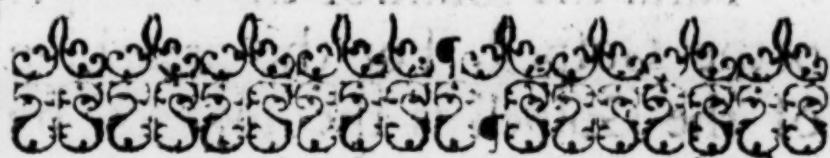
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Printed

by

of



A S E R M O N,

Made by *Mounſieur*

du Moulin, Miniſter of

the Reformed Church

at P A R I S:

Expounding the firſt Chap-
ter of the Epistle of St. Paul to
the Romanes.

R O M. I. V E R. 16.

*I am not aſhamed of the Goſpell
of Chriſt, ſeeing it is the power of God
to ſalvation to euery one that belce-
ueth.*



Even as the Walles of *Ieri-*
co fell at the ſound of
Iofuahs Trumpets; So
did the Walles of *Baby-*
lon

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lon fall at the sound of the Trumpet of the Gospell. For the preaching of the Gospell is the meanes by which God establisheth his Kingdome amongst men, and maketh the Kingdome of the Diuell to tremble. For euen as death entred into the world by the eare, so God hath willed that life should enter in by the same meanes: and as man is fallen by beleeuing the word of the Serpent, so man should be raised againe by beleeuing the Word of God. It is no wonder then if Sathan oppose himselfe at the preaching of the Gospell, and enforce himselfe to make it seeme odious, because it is the means to diminish his Empire. Hee hath stitched the skinne of the Foxe to the skinne of the Lyon: adding subtilty to force, coupling together with persecution the stings of Philosophy; Euen as the Sunne that bringeth in the Spring, with Flowers and new
Ver-

Verdure, begetting thousands of flies and vermine, which serue to no end, but losse and dammage. Also in like sort, so soone as God hath powred out his blessings vpon a Countrey, with the Sun-shine of the Gospel, presently there ariseth a thousand lyes, trickes and conspiracies, to extinguish the growing truth, and to stifle the Church of God in the Cradle. Before the preaching of the Gospell, published by the Apostles, there was a wonderfull confusion of contrary Religions, and yet there was neuer any contention or fighting for Religion amongst themselves. When the Romanes conquered any Countrey, they carryed triumphantly away with them their Captiuates Gods of strange Religions, and made Temples for their imprisoned Gods, and so brought in into their Citie all sorts of Religion. They neuer disse-

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red with any but the Christian Religion, onely against it haue they enlightened their fire, and vn-sheathed their swords: for many and diuers lies may dwell together, but there is no accord between a lie & the truth: two false Religions agree much better together then the false with the true.

Pilate and *Herode*, although they were enemies, yet agreed together against Iesus Christ. Also one may see at this present in *Rome*, the *Iewes* (who maintaine that Christ Iesus was a dissembler) are suffered to dwell there with Greeks and Turks likewise: Our Religion onely, is not suffered there, because that it alone ruinateth the Empire of Sathan, professing Iesus Christ onely for the purgation of all our sinnes, and his death onely for sacrifice, and his Word for the onely rule of our faith.

Now

Now although Sathan worke all that is possible against vs, yet shall he neuer come to the end of his purpose. For euen as the Rayes of the Sunne cannot be mooued with the winde out of their proper lines, because their nature is heauenly ; so the world and the Diuell neuer extinguish the light of the Word of God, because it commeth from Heauen, and is of a spirituall nature.

Hee which could speake of these things with more experience then any other was, *St. Paul*, who suffered so many trauailes, runne so many dangers, endured so many ignominies for the testimonie of the Gospel: And being strengthened with vertue from aboue, loseth no courage, but digesteth his bitternesse, misprisseth their misprises, and glorifying himselfe in their contempt of him, saying, *I am not ashamed of the Gospel of Christ, &c.*

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1.

2.

3.

The vnderstanding of these words, depend vpon the Exposition of three points : First, what the Gospell of Christ is : Secondly what the causes are that make men ashamed of the Gospell : Thirdly, what haue beene the considerations which haue encouraged our Apostle not to bee ashamed of the Gospell, whereof hee propoundeth, vnto vs the principall, that is to say, *That it is the power of Christ, &c.*

To begin with the first point. This word *Gospell*, signifieth a new man and a happy; the Gospell of Christ is the good newes, which not onely declareth Iesus Christ vnto vs, but also is declared vnto vs by Iesus Christ: It is a happy newes, whereof Iesus Christ is not onely the subject and the substance, but also the bringer, and the reuealer. To make vs vnderstand what the substance of this good newes is, you ought to put

put for foundation, that the good of the Creature dependeth vpon the Creator, and that the felicitie of man proceedeth not from his owne proper vertue, but from the grace of God, which was the cause why God did not create *Adam* in the earthly Paradise, but onely introduced him in, to the end hee might learne that he was not heire of Paradise by nature, but it was God that by his grace led man in, euen as it were by the hand. In this earthly Paradise, God had planted two Trees, which serue for two aduertisements, the one setting out human infirmity, the other claring the grace of God: the Tree of knowledge of good and euill, was a figure of the Law, which gaue man to vnderstand the knowledge of good and euill: and the Tree of life was the figure of the Gospell, which presented vnto vs the fruit of life, that is to say, Iesus Christ, as hee
himselfe

himselfe expoundeth it, in speaking of his graces; *Whosoever shall overcome, I will giue him to eate of the Tree of life, &c.*

Now wee see, that if before the fall of man, God would by these documents make man know and vnderstand, he did not subsist at all by his owne proper vertue, but onely by the grace of God: How much more must he now subiect and confesse his weakenesse, seeing he is fallen away from this grace by his sinnes? For, if a liuing man subsist not of himselfe, much lesse can a dead man raise himselfe vp by his proper vertue: whereupon God promised to *Abraham* the possession of the land of *Canaan*, which was a figure of the Kingdome of Heauen; yet he would not put him into the possession thereof, although he were the naturall Father of all the people of God, to the end man might learne, that the possession of
the

the inheritance of Heauen, commeth not by Nature, but by the grace of God: And moreouer, God would not that *Moses*, the bearer of the Law, should introduce the people into the land of *Canaan*, purposely to declare vnto vs, that it is not by the Law, or by our workes, that wee can come to the Kingdome of Heauen.

What then? The charge to bring in the people of God into the promised inheritance, was giuen to *Iosuah*, who was also called *Iesus*, and a Sauour, being onely a figure of Iesus Christ. *Moses* led the people to the borders of the Land, and deliuered them into the hands of *Iosuah*, because the law leadeth vs to the Gospell, and is a Schoolemaster to bring vs vnto Christ, chasing vs on our way by threatnings, and representing it vnto vs by shadowes and figures. Man then being so cast downe,

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downe, and fallen into death, could not get vp againe, but by the onely assistance and grace of God. Hee that did blow vpon the face of *Adam* Respiration of life, is he onely from whom man can receiue inspiration of spirituall life. For as *Epiphanius* reciteth of those that traualled by the desarts of *Siria*, where are nothing but miserable Marishes and Sands, destitute of all commodities; if it hapned that their fire went out by the way, then they lighted it againe at the Sunne, by some deuice; euen so, if man haue suffered the sparkes of diuine grace to dye in him, he hath no other meanes to inlighten himselfe againe, but at the Sunne of Iustice, there to haue reliefe at the Sunne of Iustice, and Father of lights.

The meanes that God vsed to raise man from his fall, is that which he hath declared vnto *Adam*; *The seede*

seed of the Woman should bruisse the Serpents head, Gen. 3. 15. God himselfe being pleased to be the first Euangelist; and as Woman brought to man the fruit of death, Woman should bring to man againe the fruit of life, the meanes is, that in the accomplishment of times, he hath sent his Sonne, his eternall Word, and taken vpon him our flesh, allying by this meanes God with man, making the Sonne of God our Brother, to the end, we might be the Sonnes of God. He hath taken our humane nature vpon him, to the end we should participate of his diuine nature; hee hath taken our flesh, for to giue vs his spirit; hee hath made himselfe a stranger here below, to the end wee should be domesticke with God; he which is Father of eternitie was well pleased to haue it so; and hath sent his word amongst vs, to the end we might speake to God with assurance; making

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making himselfe a seruant, to the end we might raigne with him.

By this meanes we haue familiar accesse to God, seeing he hath taken away the rayes from his face, and that Maiesty that would haue amazed and astonished vs, shewing himselfe in a familiar and accessible fashion in his Sonne, who is our *Emanuel*, that is to say, God with vs.

In stead of the Prouerbe which was vsed in *Israell*, *Wee dye*, for *wee haue seene God*; now we ought and may say, *Wee liue*, for God hath made himselfe visible and accessible by his Sonne.

The second Person of the Trinitie hath bin imployed in this work: For by what means could we be made the Children of God, but by him who is his onely Son? which bringeth vs to vnderstand that he is the wisdome of the Father; by whom hee telleth vs, that he is the Word it selfe, putting

ting all things into order by him, by which he hath created all things? Yet this is not all, for in this selfe-same flesh, he would haue him suffer the paine which wee haue merited, and to satisfie for vs the diuine iustice, as he saith of himselfe, *I paid them the things that I neuer tooke, Psalme 69.5.* For Iesus Christ had not wherewithall to hide his head; to the end we might haue where to repose our consciences: Hee which is the bread of Life was hungry, to the end, wee might be filled.

Hee is dead, to the end to giue vs life; hauing drunke the *Cup of the wrath of God*, to the end we should drinke at the Riuer of his pleasures, and as Saint Peter saith, *1 Pet. 2. Verse 24. Hee hath borne our sinnes vpon his Body, vpon the Tree*, to the end that being dead to sinne, wee should liue to righteousness, by the breach whereof, wee haue beene healed.

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healed, for saith Saint Paul, Col. 1. 19. *the good pleasure of the Father, that all fulnesse should dwell in him, and to reconcile by him euery thing to himselfe, hauing made peace with the bloud of his Crosse, &c.* Death swallowed him vp, but it was like the fishes, that swallowing the Baite are taken: so Death, in taking Iesus Christ, is surmounted and ouercome by him, for he is life it selfe, and also because of his righteousness and innocencie death hath no power ouer him.

There is nothing so admirable as this death, by the which hee hath triumphed ouer the power of Hell, and of the Diuell, by the which God hath punished and pardoned our sinnes, declaring in one onely Action his soueraigne iustice, and his infinite mercy: all the triumphes of Emperours are of no value in comparison of the death of Christ;
the

the life of all men are of no value in regard of the death of Iesus Christ; all the Crownes of Kings are not comparable to the Crosse of Iesus Christ, and all the glory of the world is inferiour to his opprobrie; as it is the ground of our faith, so it is the summe of our knowledge, to know Iesus Christ crucified.

This death taketh away the bitterness and malediction of our own, and maketh it, that although a farre off it seemeth a fantasie which walketh vpon the waters, when it approacheth and commeth nearer vnto vs, we shall confesse that it is Iesus Christ that commeth vnto vs, and haue by the bloud of Iesus Christ, liberty to speake to God, with assurance, that not onely wee may implore his mercy, but also wee may call for iustice, saying, *Lord, thou art iust, and therefore take not two payments for one debt, and correct*

B

me

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me not in thine anger for my sinnes,
for which thy Sonne hath bene puni-
shed. By this meanes the iustice of
 God changeth nature towards vs,
 and of iustice iudging, becommeth
 iustice iustifying, and of iustice which
 punisheth sinne, it becommeth a
 iustice which maketh vs iust.

And consider what the Aduocate
 is, who not onely pleadeth for vs,
 but payeth for vs; who not onely in-
 tercedeth for sinners, but of sin-
 ners maketh them iust: Where is the
 Phisitian which taketh the medi-
 cine, and by it healeth his Patient?
 Having so indured death for vs, for
 vs also hath ouercome death; as the
 combat of his death is for vs, so the
 victory of his Resurrection is ours;
 after the which hee ascended into
 Heauen, from whence he sendeth his
 graces; there hee receiueth our
 soules, which he hath bought with
 his owne blood: Hee is our onely
 assurance

assurance in the Kingdome of Hea-
uen, to whom wee aspire and tend
vnto, as strangers in this world, ~~but~~
domestickes with God; as dying,
but heires of eternall life, hauing to
resist the Courts of this world, to
publique iudgements, to customes
receiued, to the ouerflowing of vices
and idolatrie; like vnto diuers kindes
of Fishes, which alwaies swimme a-
gainst the streame, and tend towards
the Fountaine; attending his com-
ming to iudge the quicke and the
dead, and raise our bodies from the
earth, to the end, that in body and
soule we may raigne with him eter-
nally.

Behold my Brethren the substance
of the Gospel of Christ, whereof
Saint Paul saith, *that hee is not asha-*
med, but glorifieth himselfe, not-
withstanding humane iudgements
and contradictions, which con-
tradictions wee haue to speake of

in the second place, and of the meanes wherewith Sathan and the flesh ~~for~~ ^{seduce} themselves, for to make men distaste and be ashamed of the Gospell of Christ: for Saint Paul saith, *that the Gospell is a scandall to the Iewes, and folly to the Greekes*, that is to say, that the Iewes were offended with it, and the Gentiles mocked at it: They were offended to heare spoken that God became man, of a crucified God, of one that was called the Sonne of David, and neuertheless he said, *he was before Abraham was*; They were offended to heare in the Gospell, where the first clause thereof begun with *Blessed are those that weepe*, and which promiseth afflictions to those that follow them, as if it had beene to chase away the Hearer; found it strange that Iesus Christ had sent Disciples that were Idiots, to confound Philosophers, poore Fishers for to establishe him through-

throughout a Kingdome; also that the Gospell is hidden in termes very simple and without eloquence, in a world where humane knowledges were in their height, and humane eloquence was come vp to the top of perfection: these things which seemed to be of so hard digestion to humane sense, neuerthelesse being more carefully considered, they are agreeable to wisdom, and the power of God.

For to speake of the humilitie of the Incarnation of Iesus Christ the Sonne of God, we need not thinke it strange although he were so humbled, because he was come to satisfie for our pride; seeing that man had so farre precipitated himselfe in desiring to make himselfe like vnto God; it was needfull that God should make himselfe like vnto man for to saue him; it was needfull that he should become man to dye, and

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God for to vanquish, and that hee might be infinite in riches, because he was to pay an infinite debt.

As for the rest, be not ye scandalized for the humilitie of his Birth; but behold the star that then appeared, & the Angels that sang, and Herode who was afraide. If you thinke it strange that he was hungry, of the other part, behold how he fed five thousand people with a few loaves; if it be a thing unworthy for the King of Kings to pay Tribute to Cesar, consider how he caused it to be paid with Fiss. Briefly saith the Apostle in the same Chapter, and the fourth Verse, *Hee is dead, but hee hath declared himselfe to be the Sonne of God, &c.* And his diuine vertue appeared more euidently in his infirmitie, euen as the Splendor of a lightening appeareth better during the Night, then at Noone-day.

We

We haue no cause to be offended that he would haue vs take vp his Crosse after him and prepare our selues for sufferings: For what is there more iust then to be partaker of the afflictions of Christ, seeing we desire to be partakers of his glory? These are faire spots, and an honourable opprobrie for to carry in his Body the wounds of our Lord Iesus. Is it so great a matter to loose our goods for him that hath lost his life for our saluation? to let fall our teares for him that hath lost his bloud? to suffer corporall death for him that hath purchased eternall life for vs? What matter is it to the faithfull, whether hee loose his life by the mouth, or by a wound, if he dye of a Sword, or a Feauer, seeing he dyeth the death of the iust, and that his soul enters into the promised repose, with the Children of God?

Concerning the condition of the

B 4

Apostles,

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Apostles, who were Fishers and Idiots, it serueth to make Gods worke more admirable, then did the vertue of the Lord appeare better, when humane helpe failed: To vanquish ignorance by knowledge, is no admirable thing, but to conuince the knowledge of wise men with the simplicitie of Idiots, is a worke which none but God could doe, who in an instant gaue to ignorant men the knowledge of all Tongues, who changed the Barke of the Apostles, into the Church, their Fishes into Men, their Nets into Sermons: and of Saint *Paul*, who was a Wolfe, in an instant made him a Lambe; and of a Lambe, an excellent Shepheard; to the end he should know that his vocation came not from Men but God.

Concerning scandale taken at the rudenesse and simplicity of the stile of the Gospell, this simple stile is the stile

stile of the Lawes, which should loose their force, if they were written with the flowers of Rhetoricke, because that Kings will not shew their eloquence but their authoritie. Also it is not reasonable to apparell a chaste Virgine in the fashion of a Strumpet, nor to clothe heauenly wisdom in fantastick and humane knowledge.

It may be you thinke, that all this that is spoken, is not spoken but against Persecutors and Tyrants, or against Pagans and Infidels, who striue to defame the Doctrine of the Gospell. Let vs not abuse our selues: for euen amongst our selues, there are many to bee found that are ashamed of the Gospell of Christ. How few are there amongst vs, that reioyce in the Crosse of Iesus Christ? who lay all their greatnesse at the feete of his Crosse, and glorifie themselves in his approbie? hold it for certaine

certaine, that whosoever reioyceth more in his riches, or in his noblesse, or in his honours, then in the alliance of Iesus Christ, not esteeming his true greatnesse to be one of the children of God through Iesus Christ, such an one is ashamed of the Gospell of Christ.

Is it not too true that in Company, and amongst our pleasures, wee are ashamed of the Gospell of Christ, for at any of these meetings, who is he at any time that preferreth any speach of Religion, tending to edification, but if so happen, hee haue any thought thereof, feare presently conuerteth him, least he should be thought to bring in an impertinent kinde of wisdom, where men loue better to speake vnciuilly or filthily, or any euill of his friend or Neighbour? which truly declareth them to be ashamed of the Gospell of Christ. But if these people should

should dwell in a Countrey where they should suffer persecution for the cause of the Gospell, how quickly would they turne their backs on Christ? For he that is ashamed of Iesus Christ amongst his friends, how will he acknowledge him amongst his enemies? Hee that in a garden, or in company at Table dare not speake of Iesus Christ, how dare he defend him being tortured, or in the fire? how can he sustaine aduersitie, that is thus corrupt in prosperitie?

In like sort, when a stormy winde bloweth vpon a Tree that is laden with fruits, and rotten at the heart, it presently falleth: So when the winde of perfection getteth vp, we see presently those which haue their hearts thus corrupted with hypocrisie, or which hold not of Iesus Christ, but by custome, or for humane consideration, how can they stand. And thereupon

thereupon when I read the History of Martyrs, the vertue of whom, euen at this day sustaineth our vices, who in our Ancestors times haue beene so liberall of their blood, and so thirsty for Gods glory; I finde that they dyed more willingly then wee now speake of the Gospell; and that they powred out their blood more willingly for the glory of God, then we at this day spend our money for his seruice: In such sort, that if any one of those good seruants of God, which haue planted the Church, during persecution, should now come againe, he could not know his flocke, but would be astonished, how in so short a time, they are so much degenerated. He should finde riches encreased, and zeale diminished; more repose, but much lesse vertue. From whence it commeth that the Gospell is become odious, and Popery insensibly gotten vp.

The

The infirme scandalize our prophane humour, and impute our vices to Religion, but God grant you long to preserve this peace and prosperity, and preserve your King, vnder whose wise conduct you liue quietly: But you must vnderstand, that the security of the Kings life, is the piety and innocency of his subiects: and the meanes long to preserve that grace which God hath giuen you, is not to abuse it, but to manage the time and the Commodity which God hath giuen you, which he hath not giuen to neighbour Nations, but hath rather set before your eyes, as it were for example of seruitude and obscure ignorance, whereupon Sathan hath powred out a filthy smoake, euen out of the pits of the *Abisme*, whilest that in our owne Countrey shineth the clearnesse of the truth of the Gospell: to the end that by this comparison, you may
learne

learne to glorifie God, and not to abuse and corrupt his blessings with ingratitude.

Out of all this you are to learne two poynts; First, what the Gospel of Christ is, and next, what it is to be ashamed of the Gospel: Now let vs learne the third, which is the resolution of Saint *Paul*, by which he glorifieth himselfe in the reproch of the Gospel, and contemneth the misprise of men, saying, *I am not ashamed, &c.* which is the exhortation he maketh to his disciple *Timothy*, *Be not ashamed of the testimony of the Lord Iesus, but participate of the afflictions of the Gospel, according to the power of God.* This holy Apostle knew what the hatred of the world was against the Gospel. Hee knew the *Egyptians* naturally hated the Pastors, as *Ioseph* said to his Brethren. He esteemed it no shame to doe that which *David* did; which
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is to feed the flocke of his Father, principally those which Iesus Christ hath bought with his bloud; and glorified himselfe to be Heralde of the Ministry of reconciliation, ambassadour for Christ, and declarer of peace betweene God and men, *2 Cor. 5.* and as Saint Paul saith after *Isaiah, Rom. 10.* Oh how faire are the feete of those which declare peace, which say to *Sion*, thy kingdome come? He was not ashamed to beare that burthen which hee himselfe had carried. For even as a King maketh a company of Knights of his owne order, of which order he himselfe is the principall: So Iesus Christ hath instituted the Ministry of the Gospell, of which order he himselfe is the chiefe, & hath vouchsafed to participate of the same charge. Hee was not ashamed to publish to men the Diuine Mysteries, which the Angels themselves admired,

admired, and were diligent to behold with admiration, euen to the very bottome, as *Saint Peter* saith: hauing regard to the structure of the Arke of allyance, called the *Eternall*, whereupon the Propitiator was placed, as a figure of Iesus Christ our propitiation: also there were put two Cherubins, hauing their heads curled, and their eyes blinded towards the propitiatory, for to figure out vnto vs the attention of the Euangelicall spirits, and to admire the mysteries of our Redemption in Iesus Christ: whereupon we need not be dismayed, if in the first of *Samuel* the *Bethsemites* hauing taken away the propitiatory for to looke within the Arke, (that is to say, to approach to God without Iesus CHRIST) were consumed with wounds and mortality.

To be short, our Apostle was not ashamed to declare the mystery of
our

our Reconciliation, which is aboue all other mysteries, euen surpassing the worke of the creation: For if it be an admirable thing that the Creator hath made the creature, it is also a thing much more admirable, that the Creator was made a creature. And as for the goods which God hath giuen vs; so much difference is there betweene the earthly and celestiall Paradise, betweene the Tree of life, and betweene Iesus Christ; betweene those foure Riueres which runne by the Garden of *Eden*, and these other foure, which proceede from Iesus Christ, which Saint *Paul* numbred vnto vs, that he hath been made for vs, *Wisedome, Iustice, Sanctification* and *Redemption*; So much difference is there betweene the goods which wee haue lost in *Adam*, and those which wee haue offered vnto vs in Iesus Christ: In such sort, that I dare say, this fall of

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Adam,

The Confidence

Adam, hath beene happy for Gods children, and that there was happinesse in this unhappinesse, and if we had not fallen into death, we should not haue come to so happy a life.

But the principall reason why the Apostle glorifieth himselfe to be a messenger of the Gospel, is, that which he expresseth in this Text, that it is *the power of God to saluation to all beleeuers*, that is to say, because it is the sauing vertue of God, by which hee saueth all beleeuers. For the Gospel is the meanes which serueth to purifie mens harts. *Now you are cleane through the Word of God which I haue spoken vnto you, Ioh. 15.* As the Spittle comming out of mans mouth makes Serpents dye, so that which commeth out of the mouth of faithfull Pastors, maketh wicked desires dye, which are a legion of domesticall spirits that hold correspondency with the Diuell. It is by the
Word

Word of God, which God toucheth the hearts of the repentant, and imprinteth Faith in them. For *Faith is by hearing, and hearing by the Word of God.* It is a powerfull means which by a sweet violence, and by a necessity vnconstrained, directeth the hearts and draweth them into the way of saluation, by reason of the efficacy, whereof he is called the arme of the Lord, because God by this meanes handleth the soules, and pulleth them out of the power of Satan, leading them into the way of saluation.

The Apostle in the fourth to the *Hebrewes*, compareth it to a two edged sword, because of the double vertue. *Jeremy* calleth it a fire and a Trowell which breaketh the stones, for it warmeth the hearts with zeale, and tameth the hardnesse thereof. For as God writ with his finger the Law in stone, so he engra-

ueth his Gospell in our hard and rebellious hearts, by the efficacy of his holy Spirit, which is the *finger of God*. Which I speake of the rather, fearing that some should thinke by their eloquence to giue efficacy to the Word of God; Beleeue it not in any sort: for that vertue cometh vnto him, and to euery man also, euen from the Spirit of God, which giueth it efficacy, without the which the Word of God is but a dead letter, & a tinkling sound in the ayre. We beat your eares, but God toucheth your hearts; we cast the seed, but God sendeth the raine, and maketh the Sunne of benediction light vpon him: He which *planteth*, and hee which *watereth* is nothing, but hee that giueth *the increase*.

Who was euer more eloquent then *Isay*? and his quality also seemed to enforce attention; for hee
was

was of the blood-royall ; neuerthe-
lesse, he complaineth that he labou-
red in vaine , and none would be-
leeue in his preaching ; to the end
that those whom God employeth in
this worke, if they would haue their
labour to prosper, they must impute
all to the blessing of God, and not to
their owne industry and sufficiency.
Besides, they must looke well about
them , and not apply themselues to
the proud distaste of their Auditors,
who in this Age desire eloquence,
more then solidity ; who would
haue words without matter , and
sawces without meate ; who would
haue their eares tickled , and not
their consciences pricked : like vnto
a wicked Porter, who will not let an
honest man enter in at the gate , be-
cause he is not well apparelled.

In the meane while, this is not the
way to profit in the Word of God.
Doe you thinke with the flowers of

eloquence you can perswade a man to suffer Martyrdome? or with figures & faire words, you can comfort a man at the houre of death? Is not the Gospell the medicine of our soules? What auaieth it for the Phisitian to be eloquent, if his medicine be wholesome? Is not the Gospell the letter of grace and abolition of our crime? then what matter is it in what termes it be written, seeing that it bringeth vs out of captiuitie?

God in the Olde Testament commanded that his Altar should be built with vnpolished stones, to testifie that he loued simplicity in his seruice, be assured of it, that hee that hath most profited in a Sermon, is not he that saith, This man spoke very well: but he that saith, Oh I haue led an euill life: how farre am I from the rules that this man hath propounded? It is not he that wayeth
periods

periods of speeches, but hee that soundeth his own conscience: Those that ruminated were marked for cleane beasts: you shall be cleane and agreeable sacrifices to God, if you ruminare and meditate in your selues the Word of God.

I am certainly perswaded that all my Brethren and Companions in the worke of the L O R D would wish with me that we were without words, so you were without vices; and that wee were despised, so God might be glorified. If they would haue efficacie in their Sermons, they must speake with a holy boldnesse, as God speaking by their mouth, that they flatter not sinners, but in good earnest, make them feeble their finnes, without exception of persons, or flattering the great ones.

A rich man is taught no otherwise then a poore. Selfe-same medicines serue for little and great.

Euen so it is in spirituall medicines. Sermons without reprehensions, are like Swords without points, or Lampes where Oyle is powred in without enlightening of them: To feare to touch the sinner, lest hee should offend him, is a cruell respect, like vnto him that feareth to saue a man that is in drowning, lest hee should hurt his arme, or pull some of his haire away.

These wholesome effects of the Word of God, are not without faith, without which the Word cannot take roote, or fructifie in our soules, as the Apostle in the fourth to the *Hebrewes*, saith, that *hearing of the Word hath not profited them, because it was not mingled with faith.* Whereof *St. Paul* also after he hath saide, that the Gospell is the power of God, addeth to *euery beleeuer.* This faith is not an historical faith, as that is of the Church of *Rome,*

Rome, which onely beleeueth in generall, that all that which is contained in the word of God is true; but it is a faith which hath knowledge added to beliefe; which besides the generall knowledge, applyeth the word of God in particular, not onely saying that Iesus Christ dyed for sinners, but also addeth with Saint *Paul*, the second to the *Galat*, *Iesus Christ hath loued me, and hath giuen his soule for me.*

Neither is it an inforced, or circumuenting faith, by the which they beleue what the Church beleueth, or what the Curate beleueth, without knowing what they ought to beleue, neither wherefore this beliefe of the Church is the better. One cannot beleue by Aduocate, neither is a man saued by the beliefe of another; He that is perswaded that another can beleue for him, is in danger that another shall be in Paradise
for

The Confidence

for him. *Habacucke* telleth vs, *The iust shall liue by faith*; then he cannot liue by the faith of another.

Also it is not a faith of Miracles, whereof the greatnesse of a graine of Mustard-seede can transport mountaines, but the greatnesse of a Mountaine of this faith cannot remoue a soule out of hell into heauen, which chaseth into another, wicked spirits, but cannot chase from it selfe wicked desires; which healeth corporall maladies in another, but cannot heale his owne soule from spirituall maladies: but it is a faith which receiueth the promises of Iesus Christ with ioy, which imbraceth him as good newes sent from Heauen, who applyeth himselfe to the words which the Apostle said to the blinde Man that Iesus called, be of good courage, the Master calleth thee: it is a faith that disburdeneth his sinnes vpon Iesus Christ, which giueth

giueth repose and peace to the conscience, which beholdeth the Booke of the Gospell with the same eye that a faithfull husband beholdeth his contract in marriage, or a good Sonne that beholds the will of his Father, who by it is incited to loue God; and to glorifie him in workes and words, iust in his actions, humble in prosperity, patient in aduersitie, charitable to the Church, burning in zeale of the house of God.

For without these things, faith is a name without a thing, a shadow without a Body, and in stead of a beliefe, a confusion and spirituall lethargie: without this faith wee cannot please God, *Heb. 11.* without this faith, wee make God a lyar, as doubting of the truth of his promises; without this faith wee expose our selues naked to the temptations of the aduersary, for it is a Buckler to beate backe the fiery darts of Satan.

than. Be not yee then amazed that the blessings of Iesus Christ are sufficient for all; yet neuerthelesse all cannot be saued, because that all haue not faith: for misbeliefe reiecteth the remedies which God presenteth, and ouerthroweth the medicine. This faith ought to be nourished and fortified by prayer, by the hearing of the word of God; by holy companies, by all sort of good workes; and although after all that, infirmitie remaineth in you, feare not your saluation, with a trembling hand giue not ouer taking of Almes.

All those which beheld the brasen Serpent, had not their sights equally good, and neuerthelesse were equally healed. God requireth not of vs a perfect faith, but true without hypocrisie, and which indeapoureth to fortifie it selfe, and saith as the father of him that was possessed, *I beleene Lord, but helpe my infirmitie.* God which

which hath put these Treasures in a Vessell of earth, which perfecteth his grace in our infirmitie, in time of necessitie sustaineth our feeblenesse, aboue all at the houre of death, there he drieth vp the drops of bloud, he saith to the faithfull soule, *fear not, Christ Iesus is besides thee, which sheweth thee a Crowne.* The faith of the faithfull cannot be confounded, like the Nodes of Compasses in the midst of the sea remaine vnmoueable amidst the Tempest, because they gouerne themselves not according to the windes, but according to heauen: euen so the faith of the faithfull remaineth firme amongst the most rude agitations, because it gouerneth it self not according to the instabilitie of the affaires of this world, but according to the promises of God.

But to the end, that euery one being inuited to receiue this grace, esteeme himselfe not excluded, by his
quality

quality, his kindred, or his condition, Saint *Paul* addeth, that this saluation is addressed to the *Iewes* first, and afterwards to the *Greekes*; leaving vs by this example to gather this generall Rule that Saint *Peter* propoundeth, *Acts* the tenth, and thirty foure, *God hath no respect of persons*: for *Iesus Christ* by the calling of the *Gentiles*, hath broken the partition betweene the *Iewes* and *Gentiles*; yet neuerthelesse Saint *Paul* saith to the *Iewes*, putting the *Iewes* in the first place, as hauing regard to the defence which *God* made to his Disciples; *Goe not into the way of the Gentiles*. Whereof also hee said, were sent to the lost sheepe of *Israell*. Following the same example, Saint *Paul*, *Acts* 13. 46. speaketh also to the incredulous *Iewes*, *It was necessary that the word of God should first haue beene spoken vnto you, but seeing you put it from you, &c.* By this

this meanes, the first haue beene the last, and the eldest Sonne hath beene made inferiour to the prodigall childe returned to repentance.

Then happened that to the *Iewes*, which happened to *Gedeons* fleece, which in the beginning was onely watered, whilst all the land besides was dry; but the day after the fleece was dry onely, and all the earth wholly watered; for vpon the *Iewes* onely in former times, the dewe of the grace of God rained downe, but afterwards it hath so come to passe, that they are deprivied of this grace, and other Nations receiued into Gods fauour. For this purpose, the holy Scripture speaking of those which are out of the Church of God, saith, *that they are in outward darkenesse*: because in *Egypt* onely God gaue light to his people, whilst all *Egypt* besides round about were inuironed with outward darkenesse.

But

But at the death of Iesus Christ there happened the contrarie: for darknesse was onely ouer all *Iudea*, although *Tertullian* saith to the contrary, whilst the rest of the earth was inlightned; then at that time, the darknesse was interiour, and the light exterior; God signifying by this miracle the reiecting of the *Iewes*, and reception of the *Gentiles*, which is a great aduertisement vnto vs: For if they did so with greene wood, what shall become of the dry wood? If the naturall branches haue beene so handled, what will become of wilde branches ingrafted in their places, if we sinne with like incredulitie? For, hath God bound himselfe alwaies to protect his Churches which abuse his grace, and bring blame vpon the doctrine of the Gospel? Let vs tremble at such examples, and preuent Gods iudgements by repentance.

It

It remaineth my Brethren, to gather fruit from this doctrine, for our instruction & consolation. First, this excellencie of the Gospell of Christ, wherewith God declareth his incomprehensible loue in giuing his Sonne for mortall man, for sinners, for his enemies, for the slaues of the Diuel, to the end to make them his seruants, euen his friends, and euen his Brethren, a Body and a Spirit with him, and by it, heires of eternall life; so many sweet inuitements, which biddeth vs come to him; so many promises to giue vs all that which we shal aske in his Sonnes Name, serueth for the comfort of all consciences that are oppressed with the burthen of their sinnes, to the end, that when the horreur of the iudgement of God, presenteth it selfe before their eyes, they presently turne their eyes towards the sacred blessing of Iesus Christ, towards the
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bloud of allyance, which cryeth better things then that of *Abell*, which cryeth vengeance, but this crieth peace and reconciliation.

If the Conscience take some by the throat, and dragge him before the Iudiciall Throne of God, it will bring forth before God this acquittance, sustained with the bloud of the Sonne of God, by which God declareth that he is fully content and satisfied.

If Sathan produceth before God his accusations against vs, and bringeth in a long sedule of our sinnes, say vn-to him, I doe not excuse my selfe, but set downe vnderneath, *The bloud of Iesus Christ doth cleanse vs from all our sinnes, 1 Ioh. 1. 7.* and also these sinnes which thou bringest in against mee, are not my sinnes, but the sinnes of Iesus Christ, seeing hee hath taken them vpon him: as on the other part, his righteousness is ours,

ours, for hee is our eternall righteousness, and by the obedience of a Man, many shall be made iust, Rom. 5. 19. Hee who is dead for his enemies, will he not heare his friends? He that prayed vpon the Crosse for those that crucified him, will he not intercede in his glory for those which put their trust in him? God which vnderstandeth the cry of the little Crowes in their nests, as the Prophet saith in the 147. Ps. will he not heare his Children that call vpon him? Should his promises be false, or the death of his Sonne without efficacie towards those that beleeue in Iesus Christ?

In the second place, the Ministers of the word of God haue here a faire lesson, for the Apostle exhorteth them; by his example, not to be ashamed, but to reioyce that they are the Ministers of the Gospell of Christ, and to make account of their charge:

not because it giueth them occasion to be well apparelled, and plentifully fed with small trauaile, whilest they leaue to others the care of their flocke, which afterwards is often negligently taught and instructed; but because they mannage the Scepter of the Kingdome of Heauen, which is his Word, and that God hath consecrated their mouthes to signifie vnto men his holy will.

In the third place, that they remember the Gospell of Christ which they deliuer, to the end, they mingle not humane inuentions, nor vaine subtilties, nor diuersities of tongues, to establish their knowledge; if they would haue their preaching effectually to touch mens hearts, & to retaine this power of God to saluation to those that heare; and that they offer not to God a strange fire, like *Nadab* and *Abihu*; that they remember themselves of the Law, which

which forbiddeth to sow two kindes of Corne in one field, or to make a stuffe of diuers sorts of matter: God teaching vs thereby, that he will not haue an artificiall mingling in his seruice, and also they must remember that which they preach be the Gospell of Christ. Euen as the Apostles which had fished all the night and got nothing; but when at the word of the Lord they cast their Nets, they got great store of Fish: Euen so, if you cast the nets of your sermons by the word of Iesus Christ, and follow his commandements, you shall draw soules vnto you, and see fruit of your labour. If you distribute nothing but the bread of Christ which hee hath put into his hands, you shall perceiue it to increase, and to multiply it selfe in your hands, and the blessing of God to be poured out vpon your trauaile.

Seeing that the Gospell is the

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sauiing-power of God, let let vs take heed aboue all, we take not away this efficacie by a wicked life, contrary to our preaching. For as the staffe of *Elizeus* had not the same vertue in the hand of *Gehazi*, that it had in *Elizeus* hand; so the instructions that are in the mouth of a man fearing God, are full of force, but in the mouth of a prophane Minister they haue no vertue at all; and therefore the eternall hath said to the wicked : *Wherefore dost thou take my words in thy mouth?* And Iesus Christ commanded Sathan to hold his tongue, when he cryed, *thou art the Christ, the Sonne of God*: knowing that the Gospell in the mouth of the Diuell loseth the authority. For the people will neuer truely belecue the Pastor, as long as they see him do the contrary, and be like the Trumpets, who incourage to the Combat, and keepe themselves out of the Battaile, or

orlike him thar carrieth the Lantern,
and seeth the least. How will you
that the people should come to be
sober and modest in apparell, to be
chast and holy in words, if the Mi-
nisters be disordered, sumptuous in
apparell, and contemners of the
name of God? How would you that
the people should be turned from
their idlenesse, and from Theaters,
and vnchaste loues and lechery, if
the Pastor himselfe be giuen to it?
Wherefore, as in the time of *Heli*
the sacrificer, because of the sinnes
of his Children, the Oblation was
not accepted: Euen so because of
the vices of Preachers, the people
misprise Preaching. For which
cause howsoeuer eloquent and lear-
ned they be, they cannot escape the
Iudgement of God; they shall be
like the Carpenters which builded
the Arke, and yet were drowned in
the floud; or like the Tirrians, Sido-
nians,

nians, who furnished *Salomon* with Materials for the building of the Temple, and yet notwithstanding were strangers of the house of God, and his allyance.

In generall Brethren, wee exhort you in the name of God, and for the compassion of the Lord, by the precious blood of his allyance, by the honour which you haue to be the Children of God, for that you are desirous of Gods glory, and your owne saluation, that you cherish and esteeme the Gospell of Christ, and not be carelesse of this grace of God, to haue made shine in this Country so clearely the clearenesse of his Gospell; for it is arriued in these quarters, that which happened in *Ierusalem*, then when the Law was hidden in the Temple, and they thought it to be lost, it was found againe and came to light: As to the wise men, who reioyced with great ioy at the sight

sight of the blasing Starre which brought them to Iesus Christ: As to Saint *Iohn*, *Apoc. 5.* who wept that there was none found worthy to open the booke because of the seales, but afterwards hee was comforted, for that the Lambe of God, which was also called the Lyon of the Tribe of *Iuda*, came before and opened the booke, to manifest to men the will of God. You are of those to whom it was manifested with most clearenesse, with least trouble and incommoditie: But take heede that you be not of the number of those that Saint *Iude* speaketh of, who turne the grace of God into dissolution, and with Gods patience are become idle and negligent.

Take heed that the ease of the world do not make you forget what the Crosse of Christ is. Know that although God exempt you to flie from your Countrey for the Gospel, so

so it is that you ought to liue like Trauellers and Strangers on the earth ; for as much as God exempteth you from the Crosse , that you ought to crucifie your flesh , and mortifie euery affection. Although you loose not your goods for Christs Gospell, yet ought you to be ready to loose and to possesse, as not possessing, being charitable to the poore, making you friends of vniust riches which will receiue you into euerlasting Tabernacles.

These things are represented vnto you by your Pastors, with more Doctrin both of grace and familiarity. But it is good that God bee glorified in euery tongue, and that you acknowledge the ioy and delight which the Stranger Churches doe receiue of Gods benedictions poured out vpon you, and the vnion which is betweene you in the same Doctrin and vnion of Faith. ;

The

The God of Heauen, who hath
giuen his Sonne for our Sauour,
poure downe his graces from aboue,
vpon your gracious King, & inspire
him more and more with holy reso-
lutions for the good of his Church;
and conduct by his holy Spirit, the
Pastors of his flocke; abundantly
blesse the people which is chosen
for his inheritance, to the end that
after hee shall bee serued of you, to
glorifie his Name in this world,
he may glorifie you in
Heauen. *Amen.*

FINIS.

THE
COMFORT
OF A
Communicant:

In a Sermon made before
the receiuing of the
COMMUNION;

By *Peter Moulin*, Minister in the
Reformed Church at
PARIS.



LONDON,
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A SERMON, made before
the receiuing of the
COMMUNION.

LUKE 2. VER. 28. 29. 30.

28 *Simeon tooke the Child in his
armes, and blessed God, and said,*

29 *Lord, now lettest thou thy ser-
uant depart in peace, according to thy
Word.*

30 *For mine eyes haue scene thy
saluation.*

YOV know, that in all
Contracts of Marriage,
there is speech of death:
but the alliance of Iesus
Christ with vs is a spirituall marri-
age: The contract of this marriage,
A 2 is

The Comfort of

is that which we call the Gospell ; a Contract , whereof the Apostles haue beene the Writers, and Iesus Christ himselfe hath sealed it with his blood. Let it not seeme strange vnto you then, if we speake of death to day, and of the preparation to die, because we are to speake vnto you of a contract of marriage, and of our coniunction with the onely Sonne of the Eternall God.

For these Sacraments which wee administer vnto you at this Holy Table, are kinds of assurances, which serue vs as pledges of the assurance that Iesus Christ is ours.

Now although the consummation of this marriage, shall not fully be made but in the kingdome of Heauen ; and that no man can enter in but at this gate, which is called death, which in times past was the gate of Hell , but Iesus Christ hath altered and transported it from that place,

place, and hath made it the port of Heauen; from whence it followeth that no man can thinke of Iesus Christ and our coniunction with him, but he must also thinke of death.

There is nothing more neerely conioyned together, then the promises of life, and the preparation to death: it is impossible for vs to thinke of Iesus Christ, but presently we must thinke that by his death, he hath taken away the bitterneffe and malediction of death, like vnto that wood that being cast into the water of *MARA*, it maketh it sweete and wholesome. It is impossible to loue Iesus Christ as wee ought, but presently this life must needs become vnpleasant, which hindereth vs from going to him, vntill death put an ende to our banishment, and bring vs neere vnto his presence.

Know then my Brethren, that these benefits, by which God ma-

keth you liue , teacheth you happily to dye ; and with this foode of life also teacheth you the preparations and consolations to die. You haue not meanly profited, if at your going away from the Sacrament , you say with *Simeon* , *Lord, now let thou thy seruant depart in peace, according to thy Word : For mine eyes haue seene thy saluation :* and if you carry from hence a full confidence , it will make you victorious against the terrours of death, for if you haue this saluation which *Simeon* speaketh of, it will bring you vnto a great peace of conscience , which is a beginning of that peace whereinto *Simeon* desireth to enter.

Of this (my Brethren) you easily conceiu what the Text meaneth, for although it seemeth not to speake of the Holy Supper, yet it is not very farre from the meaning thereof : because that this Sacrament renueth
vnto

vnto vs the Contract of marriage, and that the promises which are heere propounded, are certaine remedies and preparations against death.

Whereof the Ancients were accustomed to send to the sicke, from the Holy Table, and at the same time of the action and administration thereof.

This *Simeon* who dyed when Iesus Christ was borne, who being full of yeeres, waited with impatience the comming of Christ Iesus, to the end to raise himselfe from the sentinell, and to set his soule at libertie; teacheth vs with what firmenesse, we ought to attend death, and with what desire to receiue him.

The life of man is not long lasting; some commeth weeping, some commeth in labour, some with paine, and the abiding is so short, that man ordinarily dyeth then, when hee

hath but newly learned what it is to liue.

Iacob said that his dayes had been short and euill, although hee liued vntill he was a hundred thirtie and three yeeres: how short are ours then, who rarely come to the halfe of that age, and neuerthelesse sleepe and sorrow must likewise be taken away; for in that time we liue not? and most people die in the flower of their age, with their Candle extinguished before it be halfe burnt out.

The Holy Scripture calleth death, the way of all the earth: it is a naturall debt, which if a man should deny, it were as much as pleading against his owne deed: to strue to be exempt, is to desire to be exempt from the generall Law, and to desire, that God for the loue of thee, should change the Lawes of the world, and make for thee another humane nature.

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When death commeth it is in vaine to say any thing ; as Pope *Gregory* saith in his Dialogues , of one whose name was *Stephen*, that tolde Death being sicke, he was mistaken, and it was not he. The Pagans who haue made Altars and seruices to vices and sickenneses , to feare an euill happe neuer adressed any to death , because they were assured that shee was alwayes inexorable, and will entertaine no tearmes of composition.

This necessity being so strong, and examples so frequent in such sort, that although we daily bury our neighbours , and carry and accompany to the earth the one halfe of our selues , yet wee looke another way both in minde and heart , still holding on the same course wee haue beene accustomed vnto , as if wee should neuer dye. For our designes, wee make large liued , and taske our
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selues to establish our Name vpon earth, spending & lauiſhing out the time, as if we had but ouermuch: still taking out by handfuls, out of the ſacke, with an assured presumption, neuer to be empty. We would haue long life, to loose it: as if wee should accuse God, that it is too long, because we employ it in things either vnprofitable or wicked. If any man in company speake of death, it shall be esteemed troublesome, vnſashionable, and impertinent, as if there were neuer any vse of such thoughts. Yet being truely considered, there is no thought or meditation so necessary: It is better, saith *Salomon, Eccles. 7. To enter into the house of sorrow, then into the house of ioy*; From hence is deriued the placing of Churchyards round about the Churches, to the end that men may passe by the Graues before they present themselves before God:

God: that is, to thinke and meditate well of death, before wee come to looke for life, and that first wee must acknowledge our selues mortals and sinners, before we can come to implore the grace of God. There is a great accord betweene the feare of God, and the remembrance of death: for the thought of death maketh vs feare God, and the feare of God comforteth vs against death. This thought disposeth vs to liue well, because the day of death is the day when wee must make our account to God. As Death shall finde vs, so shall the last day iudge vs; For it will be too late to speake for our selues vpon the gybber; it will bee too late to iustifie our selues, when we are encompassed with Gods anger; it behoueth therefore to make our peace whilest we haue time, and to fortifie our selues with faith against the terrours of Gods Iudgements;

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ments ; let vs mannage the time, and liue as the faithfull die ; that is , liue as we would haue wished to haue liued, when we must die ; this preparation maketh a man couragious : for what can he feare that feareth not death ? whosoeuer hopeth for death, shall not feare the sorrows of life ; The threatnings of a Tyrant threatning death, are promises vnto him : He will shorten the sorrowes of the faithfull , hee will open the doore of the prison of his soule to set it at liberty. To thinke to loose a Man that feareth God in killing him, is like him that in anger throweth a Fish away into a Riuer to drowne it : for it is there where it liueth , and in that death it findeth life.

This holy seruant of God *Simeon*, carefully prepared himselfe , because he hath not onely attended death, but also runne before to meet it by the
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the way. For hee knew well hee should die , so soone as hee had seene Iesus Christ : and no sooner had hee heard tell that Iesus Christ was borne , and carryed to the Temple, without delay or detracting the time with himselfe, in saying, although he be borne, yet I haue time enough to see him without making any great haste ; and I shall reioyce to see him great : The desire to prolong life neuer came into his minde : but without let or staying at all, goes before Iesus Christ : that is to say, before death, although that Iesus Christ was the Prince of life : he attendeth not vntill he be entred into the Temple , but meeteth him at the doore , with ioy imbraceth him, and humbleth his olde age before the infancy of Iesus Christ , and desireth to dye , seeing that hee hath seene the beginning of the Kingdome of God , which was all hee could

could see vpon earth: for to himselfe he saide, is Iesus Christ come so farre, from the very highest Hea- uens to visite me, & wherefore shoul- not I goe before him? and how sweet will death be now vnto mee, hauing scene him who is come to take away all malediction?

You may say peraduenture, that this good man made too great haste: first, for it was sufficient for Christi- an constancy to attend euils with- out hastening them, and to forbear vntill they fall of themselves. Se- condly, that it is a losse for the Church, that such a holy man as *Si- meon*, should bee taken from the world, whose life was an edification to the Church. Thirdly, and that he abandoned his wife and his chil- dren, in hauing no more care of them and his family. Fourthly, and in conclusion, that Death is an euill which Iesus Christ himselfe, as man feared,

feared, hauing prayed that the *Cup* might passe from him; and St. Peter was dragged to Martyrdome, after a sort, against his will. And Iesus Christ wept for the death of *Lazarus*, although he had resolved to raise him vp againe. First, to this I answere: the faithfull ought not to run to death, but we ought to follow when God calleth: Now God called *Simeon*, and by the promise which was made, that he should not dye vntill he had secne the Messias, hee knew that his houre was come. Secondly, many say that the death of a holy man is a losse to the Church. I answere, that God preferueth those that he will employ for the seruice thereof, as Iesus Christ said when the Souldiers held him, *If you seeke for me, let these goe*; for he would employ them: if he meane to take any away, he will find other meanes to perfect his worke. *Moses* did bring

They shall lead thee whither thou wouldest not. *Iob.*

bring the people out of Egypt, and led *Israel* forty yeares, euen to the very border, and conquered some part of the land beyond *Iorden*, yet dyed euen at the very entrance thereof: but God raised *Iesuah*, to whom he gaue strength to effect it. *Dauid* had projected the building of the Temple, and gathered together the materials, and made choise of the place, but God would not that he should lay the foundation, but ordained *Salomon* for that worke. It is the worke of God, to the which hee prouideth workemen alwayes according to his prouidence. Thirdly, may another say, but he abandoned his wife, his children and family. This which seemeth to be a kind of cruelty, is farre better then all clemency, that smothereth all naturall affection to obey God, which was the cause that made *Abraham* resolute to sacrifice his sonne, which made

made the Leuites draw their swords against their brethren and kindred, for to obey the commandements of God. *Simeon* at his death was resolved to obey him, and to refuse his family, to follow God: Besides, hee knew his family in this affliction wanted no consolation, for it might comfort and arme it selfe with these considerations.

How vainely would we resist the will of God, and kicke against the prickles? God is wise, and doth all for the best, and for causes onely knowne to himselfe. Life is not giuen vs in propriety, but lent vs; the Terme is not according to our desires, but according to his ordinance: We make vp our account amisse, and thinke we enioy our life as if it were our owne; or else we doe not looke that God should take it way so soone: by which meanes the most of the sorrow proceedeth not from

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the nature of the euill it selfe , but from our selues, and our carelesnesse, and want of attendance. The Holy Scripture saith thereupon very well, *That hee hath rendred his spirit :* & *David saith, I render my soule into thy hands, for thou hast bought me.* What would this word of *render my soule* signifie, but onely to shew vnto vs that God demaundeth nothing but that which belongeth vnto him? as *Saint Luke 12. saith, To morrow shall thy soule be asked-for,* and principally those whom Iesus Chirst hath bought with his blood and precious sufferings. When hee calleth vs away, hee doth like the buyer, that would haue that hee paide for: And wee ought to say with *David, I render my soule into thy hands, for thou hast bought it,* and hast bought it, not to enrich thy selfe, but to better it.

It will be well done in our dolours
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and domesticke sorrowes to looke vpon others, and to behold the ruine of their Countryes and Cities: So many battels, where fifty thousand men haue beene slaine; where so many Cities haue beene destroyed; where Kings haue beene slaine in the middle of the Army, or amidst their triumphs: and wee shall finde our owne miseries indifferent tollerable in comparison of theirs, hauing cause to accuse our selues of delicacy, liuing but too effeminately, especially, when we come to beholde the wounds of the Church, the forepast massacres, with the executions & burnings of so many faithfull people in the Kingdome of Sathan, vnder the which the Church breatheth so hardly: then I say, if we be disposed as we should be, we will be much more grieued with such a generall misery, then with our owne particular: for it is

but of small importance to haue domesticke euils in our owne house, in comparison of the miseries that the world doth suffer. It is a small matter when God taketh one of his seruants from the world, in comparison of the streetes when they runne with the blood of the faithfull, massacred by blasphemous and bloody villaines. You who are constant in publike afflictions, where God is blasphemed, wherefore should you be carelesse in particular, that dwell where Gods name is called vpon? wherefore should you be so sensible for your domesticall grieuances, and so insensible of the wounds of the Church? If any sorrow more for the losse of their owne, then for the affliction of the Church, I say, his teares is cruell against the Church, and it is a signe of his little zeale to the glory of God. When Sathan holdeth the Church by the throat,
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we should be glad to comfort it; Yet in the affliction of our familie, wee grow so passionate, that we reiect all consolation; although with drie eyes, we can be content to see for the publike good, millions of people thronging downe to Hell: and if God take away from amongst vs a soule hee loueth, or if he take away a wife, or a sonne, or a husband, then we loose all constancy, and our fashion is to marmeure against him?

It is very necessary that these domesticke sorrowes be mastered by a greater power, and that the zeale to the house of God may command vs and possesse vs, as *David* in the 66. Psalme, saith, *The zeale of thy house hath eaten me.* Aboue all we faile in our Teares; for when we haue seene a friend die that was deare vnto vs, and seene him die the death of the righteous, with a holy ioy, and goe out of this world, like one that go-

eth out of prison, that is to say, with cheerefulnesse, and assurance of saluation; yet neuerthelesse wee make too much lamentation for him, which is wrong to Iesus Christ, as if his children were with him in misery; it is also a wrong to the deceased, for if wee should but taste a few drops, and behold but the sparkles of the glory and contentment which they receiue with God, we would say, our teares are iniurious; and wherfore should we enuy their repose? Doubtlesse if our tears could bring him againe, we ought not, to doe it; for they would say, Wherfore hast thou troubled our rest, and brought our soules againe into this filthinesse, and put vs againe into the combat, after the victory? They had rather that we would prepare our selues to goe to them; and that we will thinke they are not lost, but gone before vs; and let our
chiefe

chiefe worke bee to prepare our selues to dye , instead of mourning for them : and turne our mourning, with a holy feare , into a holy care, and deepe contemplation. And indeed the reason why God so soone taketh from vs those we so much affect , is, that hee would haue a pledge of vs in taking the one halfe of our selues vnto him, to the end we may so dispose of our selues , that he may also haue the rest , and that all our desires may runne that way ; in so much that there be nothing in the house , nor in the chambers, nor moueables, nor bookes , whereof the dead was owner, but that it may aduertise vs to be dissolued , and in good time, whilest it is day-light to dispose of our Soules , euer thinking to goe the same way , and to follow that currant.

These thoughts ought to change our sorrowes and desires , and turne

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our mindes from the memory of euils past, towards the blessings to come; and to change sadnesse into hope, and forepast euils into aduertisements to come. Yet notwithstanding I find it sometimes very fit to be sorrowfull, but with such a kinde of respect, as it be alike for those that are without, as for those that are at home. When God taketh any that was an example of vertue, and that was of speciall worth in the Church, we ought to say God is angry, hee maketh a breach in his house: this world was vnworthy of so great vertue; it presageth our miserie; as the death of *Iosias* was presently followed with the Captiuitie of *Babylon*; or like the death of *S. Augustine*, after which presently succeeded the ruine of the citie where he was Bishop. For the life of this good man, stayed the iudgement of God, and was

a kinde of Rampart to the Church. Also *Elizeus* althogh he were old & feeble, & hauing nothing but a staffe to vphold his weaknesse, yet neuerthelesse it serued *Israel* for an entire Army ; which is called by King *Io-ram*, *The Chariot of Israel disarmed, and his men of War*: As if he should haue saide, that by his death *Israel* was disarmed, and all the force it had quite taken away. For euen as we see Swallowes remoue their yong from an olde house that is like to fall; euen so the soules of the Saints flie from this earth here below, before the ruine thereof. This kinde of dolour is healed with feare, and the euill that one feareth, is cured by amendment of life: and the death of the faithfull shall then greatly profit, if with the sorrow we learne to forme our selues by the example of the deceased. I thinke good Brethren that such thoughts as these, possessed the
kindred

kindred and friends of *Simeon*, by which they were not onely comforted in his death, but also instructed and edified.

But as for *Simeon*, how doe you thinke he prepared himselfe to dye, and with what resolution did he goe before? His prayer to God sufficiently sheweth, when hee saide; *Lord, now let thy seruant depart in peace*, Note well what hee saith, *Now*, without asking any delay: He was prepared for it long before, hauing nothing else to doe in the world, but to die. Like a Ship at Anchor, which is already rigged and trimmed, attending onely the wind, at last it came, and that winde was the *Messias*.

Hee is not the first seruant of God nor the last, that desired to die; *Elias* before him, 1 *Kings* 19. said to God, he was sorry to see the Idolatrie of *Israel*; *It is enough O Eternall,*
now

now take my soule, for I am no better then my Fathers : And after him, Saint Paul, Phil. 1. I desire to be dissolved and to be with Christ: And in another place; I desire to dye, and to be with Christ. The end wherefore Simeon desired to dye, was to enter into peace : He calleth death a peace or a repose, as Isaiah saith, The iust is dead, hee shall enter in peace; they repose vpon their beds, whosoever shall haue walked before him; and so the spirit of God saith, in the 14. of the Apoc. Blessed are they that dye in the Lord, for they Now, saith the spirit, rest from their labours. Also death is called a peaceable sleepe: as in the 2. of Iohn, Lazarus our friend sleepeth, but I goe to awake him : And Saint Stephen slept after he had said, Lord Iesus receiue my spirit. Daniel 12. saith, That many of those that sleepe in the earth, shall rise to eternall life. It is the language of Heauen, the

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the stile of the heauenly Court, and the saying of the word of God, to call sleepe that which we call death; from whence it commeth, that the Church-yard, where the dead are buried, is called a Resting place, or a sleeping place. For, first of all, euen as we put off our cloathes before we goe to sleepe; euen so our soules going to rest, put off our bodies. Secondly, if we sleepe quietly, we must put off all care, and lay it vnder the Pillow; euen so to dye quietly and peaceably, wee must put off all care and earthly thoughts, and hauing disposed of our House, as God said to *Ezechias*, *for the best Will you can make, leaue your Soule to God, who shall not be more rich, but you shall be more happy*. Himselfe dying, left his Purse to *Iudas*, his Body to the earth, but left his Soule to his Father: for of that was his onely care.

3.

Also euen as those that are sober,
and

and liue orderly, sleepe with quietnesse; but disordered people, and Drunkards, rest with terrour and griefe, euen so shall they dye peaceably and religiously who haue so liued; but those that haue liued disorderly, and like Swine, are in danger to dye wofully and lamentably.

And euen as the King *Assuerus*, when he could not sleepe, calied for his Chronicle, that after the reading thereof, he might take rest; so ought the faithfull, during their liues, exercise themselves in the reading of the holy Scripture, which is the History and the lawes of the hand of their Father; and to sleepe thereupon in a peaceable and sweet death.

And as in sleepe, the body is vn-moueable, but the soule moueth and exerciseth: so whilst the Body remaineth in death, the Soule liueth to God, and fol'oweth the Lambe, filled with the fulnesse of the presence of the Lord.

And

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And as one may obserue of those that sleepe very soundly, yet if they be but called by their Names, they will rise vp in astonishment: so Iesus Christ at the last day shall call all the faithfull, and they shall suddenly awake, and come out of the Graue: euen as he raised *Lazarus* when hee did rise, after hee had called him by his name.

7.

We may also say, that after sleepe we finde refreshment, & our strength renewed; so after death our strength shall be renewed, with another kinde of vigour, then euer we had before.

8.

Briefly, as the profound sleepe of *Adam*, brought him forth a Wife: so our death will bring vs neare vnto Iesus Christ our true Espouse, who marrieth vs in Righteousnesse and Mercy: for there is nothing but peace in Heauen, & in earth nothing but confusion. Neare vnto the earth are Windes and Raine, and heat after

ter colde; but high vp in the ayre,
nothing moueth: So what peace must
that be in Heauen, where the King
of peace himselfe raigneth, and where
the blessed spirits ioyne their Songs
and affections to praise & serue God
with a holy Harmony?

Of the peace of the Blessed, the
faithfull feele here a kinde of taste,
which is the peace of Conscience, gi-
uing them repose euen vpon the tor-
ture, which sustaineth Martyrs, & ma-
keth them easily digest pouertie and
misery, by the inward contentment
they feele in the loue of God, to be
reconciled vnto him through Iesus
Christ. For euen as a man that is in
health, will sleepe vpon a Bench, but
he that is sicke of the Stone, cannot
rest vpon a Bed; euen so the tranqui-
lity of conscience maketh a man con-
tent, amidst the incommodities of
this life, but the wicked in prosperi-
tie finde no rest. Doe you thinke it
strange

strange that *Iacob* slept quietly, albe-
it he had but a stone for his Pillow,
seeing that God spoke to him slee-
ping, and shewed him the gate of
Heauen opened? I thinke *Jonas* had
more rest in the Whales belly, then
Iezabel in her bed, or *Nabuchadne-
zar* vpon his Throne; whereof the
Apostle in the 4. of the *Phil.* calleth
the peace of Conscience, *the peace of
God*, and saith, *that it passeth all vn-
derstanding.* Whereupon I gather,
that if the first Pastes and sparkes of
eternall peace surpasse all vnderstan-
ding, how much more then the full
repose, and full peace with eternall
contentment? The faithfull seruants
of God hauing but halfe dipped in
the end of the finger into this Hony,
as *Jonathan* did, had their eyes en-
lightened, and with this sweetnesse
ouercome the bitternesse of death:
and Saint *Paul*, before he dyed, tasted
of this glory, being rauished in spirit
into

into the third heauens; when hee came to speake of these things, hee said, that these are things which is not lawfull to expresse: and putting his finger in his mouth, glorifyeth himselfe in his infirmities and in his approbriousnesse for the name of Christ. And *Dauid* in the 80. *Psalme*, asketh in this life al the contentment that a man can haue in this world, in asking, *That God would shine vpon him with the clearenesse of his face:* and yet this clearennes commeth from a-farre: It is but like a little Rave of the Sunne shining through a little hole, into a darke place; what will this be then when the day shall shine all out so cleare, and that God will shine clearely vpon vs so neare, that he will shew his face vnto vs, which no man did euer see and liue, as God saith to *Moses*? Many giue money for olde Coines, and the formes of the buildings of auncient times, but

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how much would a man giue to see the persons of those times? and how much more would a man giue to see *Abraham, Isaack, Iacob, David*, the Prophets, and the Apostles? To see the least of them, you would trauaile a thousand leagues; and how much more then would you giue to see all, to see them all, and all free from sinne and infirmitie, such as they are in the Kingdome of God? And how much more then aboue all the rest, to see this *Iesus Christ*, which is declared in the word, and figured by the Sacraments; who hath suffered all euill for vs; who descended vpon earth for to raise vs vp to heauen; who took vpon him our flesh, to cloathe vs with his holy spirit: who made himselfe the sonne of Man, to make vs the Children of God, who suffered death to giue vs life; who daily receiueth our prayers, presenteth them to God, sendeth his Angels from aboue

boue, and maketh his blessings daily fall downe vpon vs? your eyes see it: which is declared vnto you amongst the troubles and throngs of this world, you see it in the peace which *Simeon* did waite for.

Truely we doe but lightly esteeme these things: a humane spirit moueth but with one wing; we haue a greater desire vnto it, then capacity to vnderstand it. For wee ought to be more occupied in keeping on the high way to come to this peace, then in the contemplation of the excellencie thereof: We shall know it one day; now let vs striue, onely, to tend that way.

This thought putteth another into my minde, and maketh me admire many persons, who know and beleeue these things, and yet are not once moued therewith; who knowing the truth, being in their decrepit age, and in the bed of death, yet not-

withstanding feare to confesse God for the displeasure of men: they would willingly say with *Simeon*, *Lord now let thy seruant depart in peace*: but the feare of men hindreth them from making their peace with God: what hope they for, or what feare they in this world? who for an houre of life, that they yet haue in this world, would lose eternall life? who to please men in dying, would displease God after death? There is certainly besides hardnesse and rebellion, a blindnesse and an euident folly.

Some will say, this peace is to be wished for, & I aspire to it euen with all my heart, but the way to come thereto is very hard to finde out, the passage to death is dolorous & fearefull, and Sathan lyeth in Ambush euen in the way; and all the feare, and feeblenesse, and sorrow that is there, is purposely placed to intrap

a man in such extremitie : it is a good thing to be dead, but a grieuous thing to dye.

I confesse that death is very terrible in nature. Men care to dye, when they can deferre it no longer : Many cut off Legges and Armes to saue the rest, and are very glad so to liue with the one halfe of their body; there are many troubled with the stone that resolute to be cut; and although the combat be great, yet they hope to escape; but if they were assured to die, they would resolute to be twenty yeares tormented : Neuerthelesse he saith, that death is not so terrible as they make it, principally to the faithfull, which are prepared for it : It is not death that is so grieuous, but the things thereto belonging.

He that feareth God, hath wherewithall to sustaine him in these trials: for it is then that God assisteth all those that call vpon him, *call vpon*

mee in thy necessitie, and I will heare thee: and what greater Necessitie can there be then death? Hee that giueth his Angels charge to defend those that liue in his feare, how can he abandon those that dye, calling vpon him? Hee that openeth his eye ouer the prosperity of the wicked, can hee haue his care shut to the sighes of the good that call vpon him in their extremitie? and although Sathan espie him, the Angels watch ouer him, to whom our defence is committed; and besides, Sathan is enchayned with a chayne, both great and strong, which is called the *providence of God*, hauing his Head wounded to death; and the souldiers that he setteth to assaile vs, which are sorrow and the figure of death, their Armes and weapons are no better then strawes and pinnes, against the faith of the faithfull.

Some say the Diuell appeared to a
dying

dying man, and shewed him a Parchment that was very long, wherein was written on euery side the sinnes of the poore sicke man, which were many in number: and that there were also written the Idle words he had spoken, which made vp three quarters of the words that hee had spoken in his life; together with the false words, the vnchaste words, and the words of iniurie; afterwards came in rancke, his vaine and vngodly words; and lastly, his actions; digested according to the Commandements: whereupon Sathan said, *Seest thou? Behold thy vertues, see here what thine examination shall be:* Whereunto the poore sinner answered, *It is true Sathan; but thou hast not set downe all; for thou shouldest haue added and set downe here below, The bloud of Iesus Christ cleanseth vs from all our sinnes; and this also should not haue bin forgotten, That whosoever*

*belecueth in him, shall not perish, but haue euerlasting life : there are none so feeble as the Diuell, nor so cowardly when he is to assaile a true Christian : onely name Iesus Christ, and hee flyeth away : for he wayteth but for the day when hee shall be bound in chaynes, and cast into the bottomlesse pit, which made him say to Iesus Christ, art thou come to torment me before my time? And he praied Iesus Christ that he would not send him into the Abisme. If we haue the eyes of Faith open, we shal not need to feare death, but outface her, & make our selues familiar with her; for she annoyeth none but those that she surprizeth; and we likewise loue her like one that openeth the Prison doore to those that are in durance : Euen as if the Children which come out of the Mothers wombe, should haue some reason, they would not weepe, but reioyce to come out of
such*

such a noysome and obscure place to see the Sunne: Euen so if our soules were instructed as they ought to be, and had true reason, they would not be sorry to goe out of the prison of the Body, to come into the light of God: for this issue is another Byrth, whercof we ought not to be amazed, if it be done with some sorrow: it is a meanes to enter into the light. For in the auncient Church, the day of the celebration of the death of the Martyrs, was called the day of Natiuity. Let him feare death, who hopeth not for life: let him feare death, who would not goe to *Iesus Christ*: let him feare death, that is a slaue to his Belly, and to gormundizing: but as for me, Christ is gaine to me to liue and die. Euen then when *Iesus Christ* was resolved to dye, *Peter* dissuaded him, but Christ replied, *Get thee behinde mee Sathan; euen so wee checke the flesh, which filleth*

fillet vs with feares; for it knoweth nothing of the things of God.

Now you see death, which was common to vs, is now become fauourable, she is nothing fearefull but in shew, for life is hidden vnder the Image of death: as if one should send vs a faire present, by a deformed Blackamore; so God by the hand of hideous death, presenteth vnto vs the heauenly life. It is that pale & terrible Horse, which is spoken of in the 6. of the *Apocalyps*, which is called Death, wherupon we must get vp to goe to God: It is the passage of the Red sea, which is very fearefull to walke amongst the swelling waues that hang ouer the head: but by that, God opened the passage to the promised land. It is the Lyon of *Sampson*, out of the carion whereof, they got Honie, as *Sampsons* companions said, *That out of that which was bitter, came forth sweetnesse*: Indeede there is nothing more

more bitter then death, when it is accompanied with the malediction of God : when it carrieth with it a terrour of conscience, an oppression of heart , a trembling of the soule, when it feeleth it self summoned to appeare before the iudgement seat of God; but these things being taken away, death is sweet and blessed : for *Iesus Christ* hath borne our malediction, and hath suffered all the deeds of the Iudgement of God, nothing now remaining, but onely so much euill as is needfull to open the gate, for the soule to depart and be at liberty : and this little sorrow that must be endured, is not long lasting, wonderfull little in regard of our sinnes : light in comparison of the torments of hell which we haue deserved : light, in comparison of the sufferings of *Christ Iesus* : light in comparison of the infinite glory, and eternall waight of heauenly glory which

which stayeth for vs : flesh is feeble but the spirit of God fortifyeth : it mightily suffereth vnder sorrow, but an Angell dryeth vp the droppes of bloud, and *Iesus Christ* sheweth the Crowne.

You may say vnto mee, This is true : but wherefore is it that God will haue the death of the faithfull so full of dolour ? It is because hee will haue vs feele sinne still to dwell in vs, seeing wee perceiue the effects doe shew it : also hee will by these sorrowes, make vs feele what the grace is that he hath done vs, in deliuering vs from eternall death; seeing that our death is an easie, short, and sweet death, in comparison of euerlasting torments; he would haue vs in dying, pray ardently : which sorrow serueth to inlighten our prayers, quickned with the violency thereof, and enforced by Necessity : he knoweth, that one cannot come out of an euill, without

out euill; he will not haue vs enter into this peace without combat and resistance.

All this good commeth by Iesus Christ, who by his death hath taken the malediction from ours: who hath changed our sepulchres into Couches, our death into a peaccable sleepe, and of the entry into Hell, hath made it the entry into Paradise. Shall we feare to enter into this prison after him. Or to enter into death, where he leadeth the way, and holdeth vs by the hand? *I am, saith he, the resurrection and the life, whosoever beleeueth in mee, although he be dead, shall liue.*

This is the cause also why *Simon*, after he desired to dye, and called death a peace, and a repose, commeth to the cause of this assurance that is to say, to Iesus Christ, whom he calleth the saluation of God, let (saith he) go thy seruant in peace,
for

for mine eyes haue seene thy saluation, that is to say, the sauing health which thou offerest vnto vs, and the onely meanes which thou hast ordained to saue vs.

For it is he which is our Iesus, because hee saueth the people from their sinnes : It is he that God hath ordained for a propitiation by the blood of the Crosse, and there is no other name vnder Heauen, by which we can possibly be saued : He is the Prince of life, because we draw from him, as from the fountaine of life, euen as the foure first dayes of the Creation, all was wholly light of it selfe, but the fourth day God created the Sunne, whereto he confined and placed all that that he had of light in the world, that it might afterwards flow from the Sunne : euen so all life is inclosed in Iesus Christ, to the end that going to him, wee may draw out of his fulnesse.

And

And euen as the Virgine vestals of the Pagans (from whence proceedeth the Nunnnes of these times) had a continuall fire, which if it happened by any mischance to goe out, they might not giue it light againe but only from the Sun: so our Naturall clearenesse, and our life being extinguished by the sinne of *Adam*, we cannot kindle againe, but at the Sunne of Iustice, which is our Lord Iesus Christ, to whom belongeth that which is said in the 36. *Psalme*, *The Fountaine of life lyeth in thee; and by thy clearenesse we see clearely.*

It is saluation which is propounded in this Table, which is Iesus Christ, now offered vnto you. *Simeon* embraced him in his armes; but you imbrace him by faith: *Simeon* saluted his birth in his infirmity; but you adore and contemplate him in his glory: *Simeon* came to dye besides his Cradle; but you are made

made aliue by his kingdome: Come neere vnto him with repentance, receiue this meate with faith, digest it with carefull meditation of the excellency of saluation, make this saluation fruitfull, and of sweet odour, by your good works, that dogs and swine come not neere to eate vp childrens bread, & prophane this holy Table. I call them swine that wallow in the mire of their filthy pleasures, who serue their belly more then God, who liue of Gods gifts, and looke not from whence they come: like swine that eat Acornes, and neuer looke vp to the Trees.

I call them swine likewise, who do no good to any, till they be dead, who giue nothing whilest they are aliue, and liue basely to dye Rich. I call those dogges which are iniurious in words, who murmur against all men, who byte the renowne of their neighbour, who
barke

barke against God blasphemously, and would wrong them that re-
proue and instruct them; who after
a little leauing of their vices, returne
to their vomitting againe. With
this company, I ranke those that are
negligent in participating of the ho-
ly Supper, as an impertinent thing,
and loue not to declare the death of
the Lord, contemning the happy
helpes which God hath ordained to
strengthen faith.

Such people make their owne In-
ditements; and in abstaining from
the Lords Table, acknowledge
themselves vnworthy to be of his
Houshold: they will not receiue the
body of the Lord, and the Lord will
not receiue their soules: they con-
temne his Table, and they shall not
enter into his Kingdome. As much
or more are they to be blamed, that
know themselves stained with these
things, and yet not touched with

D

repentance,

repentance, come without a holy purpose to doe better hereafter, to take the Sacrament, which is life and saluation to the faithfull, but poyson and death to the vnbeleeuers and impenitent. Doe you come to receiue the Sacrament of the Lord with prophane hearts? Come you to take with hands full of Vsury and rapine the Body of the Lord? Come you with riots and quarrels to receiue the assurance of your peace with God? or with pride to declare the death of the Lord, which is the miracle of Humiliation? or to please men with curious apparell, where onely your innocency ought to appeare before God?

But for you that are broken-hearted, and displeased in your selues, this Table is prepared: Doe not say, I am too great a sinner to come neere it: for that is the cause wherefore thou oughtest to come neere: for

for the more one is sicke, so much more need is there of the Physitian. Iesus Christ is not come to *saue the Iust, but to call sinners to repentance*: onely be displeased with your selues to haue offended God, and desire to amend and to doe better, and aske helpe at Gods hands to assist you to this Combat. He is sufficiently acceptable to God, who is displeased with himselfe. He is of the most perfect, who acknowledging himselfe imperfect, seeketh his perfection in Iesus Christ; whose righteousness is imputed vnto vs. The faithfull will haue fallings and weaknesses, but he will alwayes returne againe; Hee will reioyce in trembling, *Psalme 2*. He will gather on in his way in stumbling; He will say, I beleeue, but helpe my vnbelief.

This Sacament is a meanes to sustaine this feeblenesse, a restorative

for spirituall failings, a succour to a combatted faith, to the end that you representing this saluation and this grace, you say I am lost and miserable, and haue merited death, but behold God calleth me, and offereth me his grace, and Redemption; hee is no mocker, and his vocation cannot be frustrated, yet neuerthelesse I goe bathed with the teares of a holy sorrow, powring at his feet this precious liquour of repentance; and I doe assure my selfe, hee will haue mercy vpon mee, because he hath so promised: I trust in his promises amidst my afflictions, and for all my sinnes, I feare not but to find a full Consolation.

And so I goe on my way, saying with *Simeon*, Lord, now let thy
seruant depart in peace, for
mine eyes haue seen thy
saluation.

FINIS.

A
HEAVENLY
ALARM.

OR
THE HOLY SPI-
rituall Awakening.

By
Mounſieur du MOOLIN,
Minister of PARIS at
CHARRENTON.



LONDON,
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PAVIER. 1622.

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THE HOLY SPIRITVALL

Awakening.



It is too much still
to goe on, and
grow old in va-
nitie: let not the
foolish affecti-
ons of our car-
nall desires transport vs any fur-
ther: we loue the things here be-
low but too well; let vs estrange
our selues from them, and addresse
our selues to heauen, without fru-
strating it of that that belongeth
vnto it: the example of Creatures
without reason (euen without
sense)

sense) leadeth vs vnto this reason: we see the water, come out of the water, returning againe to the water; the earth drawne from the earth, seeketh for the earth; and so consequently euery thing tendeth to his place: but wee which are borne for heauen, flie from it. The eternall Beatitude and the knowledge thereof is our beatitude, which we possesse alreadie by the assurance of our vnion with Iesus Christ, in whose death wee haue beene baptised to participate at the Resurrection, and to be at Gods appointed time coheirs of the heauenly inheritance; should not this make vs lift vp our selues on high, and entirely vnloose our affections from the earth? But alas! we must confesse, that this knowledge is almost wholly vnknowne to vs; for our conuersation is little otherwise than theirs that neuer knew God,
walking

walking without all feare of the Lord, and often doing those things which ought not euen to be so much as thought of or named amongst vs: for wee liue after the common example, euen of the most vngodly, wickedly professing that man is not borne but for his flesh, and to glut himselfe with his irregular desires and passions: O maruellous brutalitie!

Rom. 6. 3. Coloss. 3. 1. Where shall this knowledge bee? Where is the vnderstanding and waiting for heauenly ioy? for this Vnion doth no kinde of way exercise the functions: should wee not walke in feare and trembling all the daies of our life, to mortifie the old Man and our corrupt Nature? Otherwise where will the fruit of our Baptisme appeare? And where the efficacie of the passions and sufferings of Iesus Christ? And if wee

be depriued of thele things, remaine wee not in death, euen in eternall death?

Rom. 2. 4. Wherefore let vs begin to be astonished, let vs now be afraid, seeing the anger of God doth threaten vs if wee still desist: his patience inuiteth vs to repentance; doe not vnderalue the riches of his mercie; euen to this present day he hath supported vs, shall wee not say the mercy of God is great, he will haue pity of the multitude of our sinnes, although we haue added sinne to sinne: let vs not still deferre our conuersion till to morrow, for Mercy and Anger both come from the Lord, and his day will come when we thinke not of it, no man knoweth the houre: let vs remember that, that is vnderstood of the euill seruant in the Parable, who saying in his heart, My Master will be long in comming, and

Matth. 24. 48.

and therefore I will leade a wicked life ; but when the vnlooked for day doth come, that hee shall be surprised by his Master, he shall be cast away where is weeping and gnashing of teeth. Let vs feare, let vs feare to be so surprized ; let vs watch to doe good, and sleepe no longer in our sinnes.

O little better than Atheists, infamous monsters, who say, let vs sinne that God may pardon vs, for what else serueth his mercy? Is he not come to saue sinners? Alas how you deceiue your selues? And also those who glut their beastly appetites, and feede their odious and detestable desires, who (prophaning likewise the mercy of God) promise rest to themselves after they haue spent all their life in such wicked wayes, with saying a *pec- cani* at their death, wherein they heape vp as much euill in hoping
A 4 for

Jerem. 31. 18.

for happinesse after such a sort, as the most wicked can possibly doe; wherein they make it to be in mans power to haue repentance, and to aske and obtaine pardon at euery moment when he pleaseth, and no speciall gift and singular Grace of God. As *Jeremie* manifesteth vnto vs, when hee saith, *Conuert me and I shall be conuerted, for thou art my Lord my God: truly after I haue beene conuerted, I repented.* To the end that it shall appeare how grace commeth from God alone, euen out of his owne free will, the holy Ghost saith, *Act. 11. 18. God hath giuen repentance to the Gentiles, that they might liue:* which is also clearely shewed by *Saint Paul*, charging *Timothie*, 2. 25. to teach those of contrarie vnderstanding, *To see if in any time God will giue them repentance for to know the truth, and that they may awake and come out of the snare*

snare of the Devill, Isaiah 1.15. as in this wee now vnderstand, That man sometimes crieth to the Lord for nothing, and afterwards getteth no answer.

*Psal. 18. 41. Consider then to whom, when, and how is mercy done? And in this behalfe let vs all acknowledge that we haue not to morrow to repent in: let vs no longer grow old in our iniquitie, for feare, as the Wise-man saith, Wisd. 12. 10. That wickednesse hauing taken root in vs, our heart will neuer change: Euen as the tree that hath beene planted of old, cannot easily be vnrooted: hauing alwaies remembrance of this threatning, Apoc. 3. 3. If thou dost not watch I will come against thee, like a theefe, and thou shalt not know what houre. But why should we not be wise by so many examples, which daily we see, that the strongest man, euen
he*

he that in all his affaires builds farthest from the Tombe, and that thinketh nothing lesse than of the tribute which hee oweth vnto death; and then at the same instant hee miscaries? And therefore no man knoweth the houre, nor how hee shall bee taken from this vile earth. Euery moment, night and day, shew vs there are a thousand and a thousand waies in the hand of God, to cut, when he pleaseth, the Threed of life, euen of the most Robust: Which was wel expressed by a graue Author, saying: In what Act, or Place, or Time foeuer a man is, he is couered with death. Pause a little, O thou Temporiser, that still deferrest thy amendment to another time, let not this present time passe without thinking of it, and this shall be thy entrance in making profit of the aduertisement which Iesus Christ giueth,

giueth, Mat. 24. 42. That we ought
to keepe our selues alwaies ready to
watch for feare to be surprised, not
knowing the houre of our departing.
Let vs not make our selues deafe: if
we lend our hearing sometimes to
an Instrument which recreateth vs,
shall wee stop it when wee should
vnderstand wholesome counsell?
No, no, this is spoken for our good,
Prou. 1. I haue called, and you haue
refused: I haue stretched out my
hand, and you haue not vnderstood,
you haue contemned all my counsell,
and would not be corrected: therefore
I wil laugh at your perdition, and will
mock at your feare when it shall come
vpon you: when torment and anguish
shal come vpon you, you will call vpon
me, but I will not answer, because you
haue hated knowledge, and haue not
chosen the feare of God: you would
not hearken to my counsell, but despi-
sed my correction: wherefore you eat
the

The holy spirituell

the fruit of your owne waies, and shal
 be gluttied therewith: for the fooles
 shall be slaine with ease; and fooles
 shall be ruined by their prosperity. O
 peruerse people, remember how I
 dealt with *Sodome* and *Gomorrhah*,
Esdra 2.8. euen so I will doe with
 them that will not heare me, saith
 the Eternall. Let vs be better ad-
 uised, *Psal.* 95. 7, 8. *Prou.* 19. 20.
 Let vs heare the voice of God, let vs
 not harden our hearts: but heare
 counsell and receiue instruction, that
 we may be more wise. And making
 profit by these admonitions, let vs
 not put off from one day to ano-
 " ther (euen euery one) to say, I
 " haue sinned; and let vs repent at
 " this present, and no longer pro-
 " phane this speciall gift of God,
 " this gift of Repentance so preti-
 " ous (*Hebr.* 12. 17. which *Esau*
 " asketh with teares, but was not
 " granted him) lest that the misery
 " of

“ of the five foolish Virgins fall
“ vpon vs, who being not furni-
“ shed with oile, which their lei-
“ sure would haue furnished them
“ withall, entred not in with the
“ bridegroom : but let vs keepe
watch in walking in newnesse of
life, as already departed from the
world, not knowing the houre
when we shall be called ; witnes-
sing that we are dead to sinne, and
aliue to God through Iesus Christ,
in whom we are made new Crea-
tures to serue to righteousness ;
and now let vs truly shew to haue
more care of heauenly than of
earthly things ; the couetous man
in renouncing his couetousnesse ;
the ambitious worldling in re-
nouncing his insolent ambition ;
and the voluptuous in hating his
vile fleshly affections ; for from
thence springeth all our impietic,
it is the root and fountaine
which

which begetteth and bringeth forth all wickednesse, which wicked people so much esteeme.

Without particularizing the enormitie of these vices, where the most guiltie will cleare himselfe, in saying he is no such man; although indeed he will not forbear the honour of God, euen to trample it vnder foote as much as he hath power, to fulfill his disordinate desires: willingly detracting from the way of saluation, and hold against his conscience the wide way of the world, with those that know not God, adoring the Creature for the Creator, not fearing to doe any thing that may please the appetite. These sinnes draw after them all iniquitie, and to make warre against God, is no better than to renounce him: can man with all the wickednesse of the world bee more abominable?

ble? No no, it is impossible, it is in the height of iniquitie!

But to the end that wee may not condemne the parties without hearing them answer for themselves; let vs understand what they can say: God desireth the interiour and not the exterior, that which is within, not that without; and if they strive to be in better concord and societie, yet they doe but apply themselves (in shew onely) that is, but to seeke outwardly for vnion, and by endeavour to preserve that which is not, still inwardly remaining one & the same they were before, which is contrary to the way and walke of a good soule.

O true sentence most worthy noting, *Prov. 12. 15. 1 Cor. 3. 19. That the way of a foole is right in his owne eies.* Poore blinde fooles, thinke you by your humane wisdom (folly before the eternall) to

to put your selues safelier vpon the pitch-banke of Gods wrath, than those whom you doe condemne; heare what *S. Paul* saith of those desiring to be wise, *Rom. 1. 21. 22.* *You are become fooles, in this, that forasmuch as you haue knowne God, yet haue you not glorified him as God;* let vs learne that he which knoweth the will of his master and doth it not, shall be beaten more grievously than hee that knoweth it not.

Your Hypocrisie is here most apparant, in desiring to be thought of, in better part than that which is within your heart: a detestable sinne, which Iesus Christ neuer speaketh of, but in wonderfull anger: it is the high way of Atheisme, for he which enforceth himselfe to faine a religion that hee condemneth in his soule, can haue no quiet in soule nor conscience, vntill hee
come

come to beleue that all things are indifferent, and there is no other meanes to vntie himselfe from the terror of Gods iudgements, and to free his miserable conscience, but to perswade himselfe that God will not so strictly looke to the cariages of men, and then that maketh him a spirituall theefe : or hauing lost the sense and feeling of diuine iustice, it is a true testimony, he knoweth God no more ; for to deny God and to deny his iustice is all one. Doe we not see that these for the most part, who fainingly adhere but to idolaters, in the end wholly become idolaters, or fall into the blindnesse of being of no religion, hauing wholly forgot God, and liue as if there were none ? who because men should thinke better of them, are like the Camelion, according as they meet withall, sometimes this

B and

and sometimes that : such the Prophet *Elias* crieth against in the 3. of *Kings* the 18. *Wherefore do you halt of both sides? if God be God, wherefore doe you not follow him? if Baal, Baal.* But if yet they haue any sparke of knowledge that there is a God, a terrible God, that is to be feared in his iudgements when hee is angrie; should they not be loth to heare the Eternall say in his anger, *Apoc. 3. 16. They being neither hot nor cold, but luke-warme, hee will spue them out of his mouth.* And *Ier. 48. 10.* saith, *Hee is accursed that doth the worke of the Lord loosely; what can be more terrible, but on-ly the execution?*

And you that say ye are the best; you that agree with the Spirit in what you doe: Lamentable wise fooles, whose wisdom is folly, do not you know that he that is Creator of the soule, is also of the bodie?

die? Can wee with the one serue God, and *Mammon* with the other? Wherefore did not *Daniel* faigne as you vse, when he was to be cast into the Lions den, or *Sidrack*, *Misack* and *Abednego*, when they were to be cast into the furnace? wherefore haue not all other Martyrs spoken your language, and made a faire shew to haue escaped such horrible torments, euen of death it selte? But what was the cause that made many of them euen with a yea or a no, without any profession of religion (being desired by those which thought to doe friendly offices for their escape) rather chuse death, and so abandon their liues, than they would heare one word in hope thereof?

Rom. 10. 10. No, no, we must, as Saint *Paul* saith, not only beleene with the heart to be iustified, but confesse with the mouth to

haue saluation ; for God desireth the outward with the inward, and would haue our light so shine before men, to the end that seeing our good workes he may be glorified : this is the doctrine of Iesus Christ : let vs strue to doe this, for otherwise we shall finde as in the *Apocal. 2. 16.* *Repent, or else I will come vnto thee quickly, and will fight against them with the sword of my mouth :* But let vs take vp with our selues, and at last sing with *David, Psal. 35.* *Our tongues shall sing highly of the iustice of the eternall, and the humble shall heare that our soules shall glorifie the Lord, whereat they will reioyce :* and as Saint Paul exhorteth vs, *Let vs glorifie our God not only in our spirit, but also in our bodies which are Gods ;* and let vs giue one another a good signe of our adoption, that we haue in Iesus Christ ; which all men may witnessse

nesse that by him we are inheritors of the kingdome of heaven; let vs reioyce in this glory, which no glory can compare with, and so precious a blessing that no man can value with any price.

Let our pietie shine cleerely for the instruction of our families, and not shew our selues carelesse, but carefull to make them know the riches of saluation, with the means how it must be attained: otherwise we are no better than the executioners of their soules, worse than brut beasts, who but for a while care for their young ones; or like those that sacrificed their children to Baal: I say if we consent that they be nourished with the milke and venome of spirituall whoredome, we doe as much as we can to make them one day participate of the malediction of the eternall, euen as if we had vowed to be instruments,

struments to deliuer them vp into the hands of Satan: which we do testifie, if against our knowledge and conscience we nourish them not vp in the waies of the Lord. Let vs apply our whole studie to that, after a sort doing as God hath committed to our charge, for their holy conuersation, to publish to euery one the truth of our profession, as a thing that we make most esteeme of.

I pray you where is he that is borne of a noble familie, who is not iealous to be acknowledged for one of that race? What Lord will not set out his Titles? and will not weare his Armes? even in the best places for to be most beheld? although it be but of small continuance, and little better than pure vanitie! yet can it hold no comparison with this Title, so high above all, so full of glory, the top of all Honour,

Honour, this Title, I say, of the childe and seruant of God, co-heire with Christ ; dignities (O the most Noble and magnificent !) which make Monarks happy, not for a while but eternally, in regard whereof all other things, be they neuer so pretious, which are vnder Heauen, are much lesse than nothing, euen most vnhappy, if this other be not adioyned vnto it : and moreouer if the noble man of the family, in his Armes will not suffer to take away or adde any thing, lest the world should detract from his dignitie; how much more should we be carefull to commit any thing that is not conuenient, who are truly the children and seruants of God ? and in contempt of the world enforce our selues to walke in integritie, and striue to be so esteemed ? which if we doe not, how can we be este-

med to be in the grace and fauour of Heauen ? let vs not then be ashamed of the truth of Christs Gospell, which is the vertue of God to saluation vnto all beleeuers ; for alas ! if it be so that we are become so brut and bestiall, that to possesse the world, or for feare of it, we will dissemble the knowledgethat is in vs; the Sonne of God himselfe saith vnto vs, *Luke 9. 26.* euen as we haue denied him before men, he will also denie vs before his Father, and there will be ashamed of vs, and very iustly : Let vs then hold the confession of our hope without varying for any thing, according as *S. Paul* teacheth vs, *That that which is present and to come*, height, depth, povertie, nakednesse, persecution, affliction, nor death, nor life, shall not separate vs from the loue of Christ : alwaies prepared in euery place,

place, and before all to render a reason to euery one of the hope that is in vs ; and as truly faithfull let vs take our neighbours by the hand and say , let vs goe vp to the Mountaine of Sion, into the house of the God of *Iacob*, and there will he teach vs his waies : and let vs one stirre vp another to Charitie and good Workes, without swaruing from the companie of the faithfull : for *S. Paul* saith, *If we willingly sin after we haue receiued the knowledge of the truth, there is no more sacrifice for sinne, but a terrible looking for iudgement, and a furie of fire, which shall deuoure the aduersaries*: Representing vnto vs, that if any haue misprised the Law of *Moses*, he was without all mercie put to death : from thence then conclude, how much greater torment doe they deserue who haue the bloud of *I E S V S C H R I S T*

in no reuerence or holinesse, by which they haue beene sanctified, doing this iniurie euen to the spirit of grace ? afterwards that this commeth to be knowne, the custom is to deprive such odious people of great mens fauours, which maketh all faire designs proue abortiue ; this is no true nor faire proceeding, but rather an incouragement still to continue in their wicked waies. Here must the place be of the wrastring, behold the Combat, but before we enter the lists let vs know our enemies, they are the World and the Flesh : shall we aske of our enemies conuenient things to destroy them ? No, that would be worse than to cast flaxe into the fire to quench it.

For to defend our selues from the first assault, let vs ranke our selues like *Daniel*, *Sidrack*, *Misack*, and *Abednego* ; let vs march their
pace,

pace, and we shall serue our selues with the like Armes of Martyrs which they did: hauing our reines girt with the girdle of Truth, cloathed with the brest-plate of Righteousnesse, and our feete with the preparation of the Gospell of peace, in euery thing taking the buckler of Faith, the helmet of Saluation, and the sword of the Spirit, which is the Word of God; renoūcing our selues to follow IESVS CHRIST, as euery true Christian ought: so shall we passe a greater conflict than this we haue at this present, if we meete it, and shall remaine conquerers as they haue done, which haue not only knowne, but also followed the will of the Eternall, and not the sensualitye of the Flesh, of the World (*a gift of God which he giueth to all that aske it of him with confidence*) knowing that the Almighty curseth

seth the man that putteth his trust in Man, and in the flesh of the arme, for the greatest is but vanitie and lies, and whosoever should weigh al the great ones of the earth against nothing, yet should they all be found more light than nothing. But they have not waited for salvation from any other soueraigne, but reposed wholly in him; Doe we not see that there neuer was any Monarch in the world that displeased God, but presently was reduced to nothing? doe we want any proofes that God euer failed in his promises? neither hath it beene euer knowne but the wrath of God followed him that trusted in his owne arme and power; were it neuer so powerfull? let vs at last renounce it, for he that hath nothing but earthly force, hath none at all. Let vs therefore follow the counsell of *Dauid*, and put our trust
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alwaies in God, for he is good, and will giue vs all that is conuenient; mightie in power and truth, and vnmoueable in all his promises for to bring euery thing to passe; therefore let vs all say with him, God is my force, and my hope, neither is there any other helpe but from him, *Psalme 28*. Thou that fearest thy Honours, and fearest that the goods of the earth will leaue thee; which when they haue done so, thou art so hartlesse and without hope, that thou confirmest all this to be true; that it is impossible to serue God and Riches, which is pronounced by the very Truth it selfe. But it behooueth thee to set the looking glasse before thy face, to see how much thou art disfigured, and if thine eyes be not offuscated, behold thy deformitie. O foole, that so much esteemest the glory and treasure of the earth,

as

as if in that consisted thy felicitie. Horrible idolater, if thy soule had beene asked for this night, what would haue become of all? and suppose thy life shall continue euen to the vtmost of old age, it proueth but a moment: what profit haue they carried away that thou hast knowne, of all those that are now in their graues? doest thou thinke if they died rich, that they were more happy? alas there is much danger to thinke the contrary: *Luke 18. 24. It is a hard thing for a rich man to enter into the Kingdome of heauen*: What hope canst thou draw from *S. James 5. 1. You rich men, weepe, crying for your sinnes, and your miseries: your riches are rotten, your cloathes are full of mothes, your gold and silver is rustie, and their rustinesse shall witnesse against you, and shall eat your flesh like fire. Now wherefore*

fore wouldest thou desire abundance? 1. Tim. 6. 9. for *Those that would be rich fall into temptation, into the snares of the deuill, and into many foolish and filthie desires, which plunge men into destruction and perdition* : Which the Wise man vnderstood well, when he prayed vnto God, not to giue him riches, but only his daily bread.

James 1. 2. What is all this but Vanitie vpon Vanitie, which haue no sooner taken their being, but presently slide away, as if they had neuer beene at all? no more remembrance left to be seene, than of the bird that hath flown in the ayre, which no man can finde out the tract : He that with such greedinesse heaped it vp, at his death left it behinde him, and to whom? alas, he knoweth not, as the Prophet saith, *Psalm 15. 39.*

But if it should be of some continuance;

tinuance ; wouldest thou bastar-
dize and shorten thy felicitie, to fix
thy soueraigne good there ? tell me
how many yeares hast thou liued,
and in what part of thy life didst
thou first delight in these riches ?
hath thy life since that time beene
so blessed ? if thou thinke so for a
little ; at what a value wouldest
thou haue prized all the World ?
But listen, and consult with Iesus
Christ a while. We must know,
that whosoever searcheth and lo-
ueth these things, cannot please
God : for they haue his heart, and
not the Lord, and therefore let vs
beware whilest it is light, and learne
to misprise and contemne them ;
following the counsell of I E S U S
C H R I S T , *Let vs lay up treasure
in Heauen, where neither rust nor
the mothes can corrupt, and let vs
thinke of things aboue, and not of
those that are below : for whose*

eu^{er} is not ready to renounce all things that are of this world, and that he possesseth in the earth, euen as he himselfe saith, *He cannot be his*. But if once that come to be found in vs, we wil then striue rather to glorifie God, than to possesse all the riches of the world that are so wicked: preferring the riches of Christ aboue all the treasures of Egypt, after the example of *Moses* : and let vs no longer deprive our selues from the hearing of the word of God, and of the meanes of seruing him according to his knowne will, for to heape vp happinesse more commodiously than heretofore we haue beene accustomed: desiring with *Dauid* to be rather a doore keeper in the house of God, than to enioy all the pleasures and delights of the flesh that may be: for happy are they that dwell in Gods house, and those that are far

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from it most vnhappy ; *Amos 8. 2.*
There is no greater misery than to
haue a famine of Gods word.

There are, I feare, too many that
to please themselves and their
owne humors turne away from
God, as if it were a disgrace to fol-
low him, preferring the Tempo-
rall life before the Spirituall, ha-
uing more care of the body than
the soule, like those that loue their
apparell better than themselves ;
neuerthelesse, such are sometimes
put to their prooffe, because of the
defects that are in Men, of their
infirmities and basenesse, hauing
not yet tasted the promises of
God : yet there cannot any thing
be more detestable, and more to
be condemned : No ; and we may
say what we will, to colour such
an offence ; but it is (to speake
properly) no other than to put
man in Gods place ; for we make
lying

lying man true, and God which is Truth it selfe, false : we make man who is altogether feeble, mightie ; and God who is Power it selfe, vn-powerfull, in putting our trust in man (as it is in this behalfe) and vpon his promises: and of the contrarie, we doe nothing but distrust that which is promised vnto vs by God, and hold our selues strong enough to the businesse: although this is his voice, *Math. 6. 25. Take no care for your life what you shall eat or drinke, nor for what you shall put on. If God, saith Iesus Christ, feed the fowles of the aire, and clotheth the grasse of the field, will he not doe more for you, O ye of little faith: Aske then, saith he, and seeke first the kingdom of God and the righteousness thereof, and all these things shall be giuen vnto you : and be not carefull for to morrow. This is the Word of God, these are his promises, yet*

notwithstanding, for all this, in sted of turning to him, who hath promised neuer to leaue vs, nor to abandon vs (from whence *S. Paul* argueth, that we must *be content with things present*) we turne to men, and hope in them for all our necessities: and if any rich man haue made a profession of amitie, & promised vs that his purse shall be open in our needes, presently we make account as of a most sure possession, and we doe cherish it in such sort that we will not by any meanes displease such a friend: euen to the great dishonour of God, whom we leaue euen as he from whom we can receiue nothing, or hope for any benefit: who is he (except it be with a maruelous and detestable ingratitude) dare accuse God, and say he is not powerfull, or that he will not accomplish that which he hath promised;

mised, and so to make him a lyar ? a thing infinitely (as the offence is infinite) horrible to thinke vpon : attributing that to man which belongeth only to God, He to whom euery thing belongeth, who bringeth the rich to pouertie, and raiseth the poore into glory, making him to abound in all happinesse.

Here may some take occasion to say, we will henceforth labour no more, and cast away all care, and put our trust only in God and his promises : but we must know that that would be but only to tempt him ; who hath not made vs to shew our selues carelesse in our vocation: we haue shewed our selues carelesse in not employing our selues to that which we are called vnto, since that he himselfe hath ordained (as a marke and cause of our iniquitie) *that we shall eat our bread in the sweat of our brow*

all the daies of our life : which made S. Paul say, that he that laboured not should not eat : which is the reason why the Psalmist saith, considering we are constrained to it (speaking to him that feareth God and walketh in his waies) Of thy labour thou shalt liue, and thy businesse shall happily goe forward : but the principall end of these promises, is to the end that we be not lost, when by Gods prouidence, we shall want all possessions, and also be deprived of receiuing fruit from any thing we can doe ; a trauell very vaine if God giue not his blessing, without the which, wherefore doe we watch so late, and rise so early, and after all this, yet we know from mans helpe commeth nothing, but only from God, who raiseth and pulleth downe whom he list ; of him I speake who wanteth nothing to giue to those that are in need : and

and so let vs bee brought to walke in his obedience and feare, as wholly depending vpon him, euen the most mighty and great aboue all creatures.

But let vs returne, and a little further discouer our filthinesse: doe we not see that neuerthelesse that God assureth vs, that none can take a haire from our head without his will; and that it is that which *S. Paul* saith, *If God be for vs, who can be against vs?* and although hee say, he will preserue his people as the apple of his eye (inticing vs, as it were, to embrace his loue) yet how much is our distrust notwithstanding? and if it happen, that we bee either threatned with banishment, or to bee apprehended for the profession of God and his truth, at the first wee are wholly terrified, euen to disauow him, and to be disposed to yeeld to any

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thing that the aduersarie will haue vs confesse: the most part of these that follow the great and wide way (euen of perdition) and who (as they say) howle like wolues; doe they not with a kinde of feare foresee it, even before it commeth? although Christ doth teach vs, that wee should not feare him which can kill the bodie, and not hurt the soule, but feare him that can kill the soule, and put the bodie into Hell: wee hauing spoken before, that whosoever would saue his life shall lose it; but hee that for the loue of God would lose it, shall saue it.

If we be not sufficiently confuted to leade vs to condemnation: let vs imagine some silly body that hath offended a greater than himselfe, who desireth to be reuenged; if the offender finde some fauour with the Prince, that he will defend

send him from all danger whatsoever he can be subiect vnto, the Prince declaring to all his subiects his loue to this man, and that he will defend him euen as himselfe; will we not say, that this is a good warrant? shall we not esteeme him out of all danger of feare? and will we not easily beleue the power of the Prince will preserue him? But this great God, who is the Prince of Princes, who hath power aboue all power (more soueraignly powerfull without all comparison aboue all Princes, than any earthly Prince hath power ouer the poorest vassall in the world) to whom nothing is impossible, the only True, the Vnmouable, cannot hee keepe vs? and wherefore? so many innumerable benefits haue we receiued, and daily doe receiue of him, fulfilling his promises, ought not these to bee sufficient to make

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vs put all our trust and confidence in him, and no way to doubt the sure effect of his word?

O! peruerse distrust, and disobedience more than vnthankfull! to preferre the trust in men before the trust in God, to haue more feare to please men than God, euen to the turning backe from God, to follow *Baal*; as *Balaam* did, who for vnjust hire put himselfe out of the right way.

Many will not confesse the debt, but will say (although their conscience speake to the contrarie) without feare of malediction pronounced by the Eternall, against those that will say, and make men beleue the euill to bee good, and the good to bee euill, that they walke according to God in all integrity without dissimulation, who for hiding so much more their hypocrisie, they will bee carefull to obserue

obserue greatest idolatries and superstitions, and will bee glad to make knowne to euery one that they omit nothing of that which is necessary for such a one as they feigne to bee: and to the end they may not bee doubted at all, but to bee truly sincere, they make their children take this poyson, and nourish them in this venome, which one day they will answer for before God: wherein they openly make warre against the truth: also wee may see how such impieties and iniquities plunge them into a reprobate sense, *Sap. 2. 15. Man being punished by the same things wherein he sinned*, which alwayes happeneth to those that mocke God, *4. Ezdr. 16. who knoweth the intentions of men*, what they thinke in their hearts, in sinning, and in desiring to hide their sinnes: alas, the condition of such people

people had better neuer to haue knowne the way of righteousnesse and truth, than after they haue knowne it, to turne behinde the holy Commandement : sinfull people, people rooted in iniquity, corrupt children, to leaue the Lord in such a sort, prouoking the Holy one of Israel ! alas, what will the recompence be of such idlenesse ?

1 Kings 8.39. Those that commit these impieties, can deceiue men, but not God, *Act. 1.24. who is the only searcher of all hearts, from whom nothing is hid.* He will manifest them in their due time ; for there is nothing so secret, but when he pleaseth, it shall come to be reuealed, *Matth. 10.26. and seene euen on the house tops,* euen when it is least expected : and shall say vnto them one day, (it may be much sooner than they expect) if they repent not presently, without abusing of
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his mercy, *Matth. 25. 41.* Goe yee accursed into euerlasting fire, which is prepared for the Dewill and his angels: and then will they crie out in vaine, *Lord,* but it will be answered them, *Isaiab 2. I neuer knew you,* yee workers of iniquity, who haue loued the glory of men more than of God.

O! how horrible it is to fall into the hands of the liuing God; hee which not only seeth our actions, but also is Iudge of our intentions, and indeed to whose eies all things are knowne and disconered. Let vs not any longer defer our repentance; let vs striue to doe well, being to walke before the eternall, who contemplateth all our deeds, and searcheth the reines, and examineth the thoughts, hauing neither wisdom, force, prudence, or secret place vnknowne to him, knowing that he will neuer deale better

better with vs, for hiding our iniquities from men, which notwithstanding we ordinarily thinke hee seemeth to suffer or forget, yet doth nothing lesse, for without repentance hee will be confessed to our wofull condemnation, that he forgetteth nothing; and therefore in all feare, let vs apply our members to righteousness, and with *S. Paul, Rom. 12.1. 1 Pet. 1.18, 19. Psal. 13.4.* *Let vs offer our bodies as a living sacrifice, holy, pleasing to God, which is our reasonable seruice: Let vs sleepe no longer in our vaine conuersation, from whence we are redeemed, neither with gold nor silver, but with the precious bloud of the Sonne of God.* And now let vs awake, let vs awake, I say, to sanctification and newnesse of life, lest that it should proue the fearefull slumber of eternall death. Let not the world nor the things of the world

world any longer hinder our affections, to constraîne our continuance in this horrible hypocrisie; being content with the condition which it hath pleased the Lord to call vs vnto, *Rom. 3.* seeing that all things turne to good to those that feare God: So that pouerty when it findeth vs, may not affright vs, nor persecution astonish vs, when wee must beare it for the name of the Eternall; but let vs suffer with Christ cheerefully, to the end to reigne with him eternally: And let not the workes of the worldly, which are seruile, euer trouble vs, nor any thing, no not the very losse of life, may make vs decline from the way of the Lord; for *S. Paul* saith, *Rom. 8. 18.* *The sufferings of the time present, are not worthy to be compared to those blessings which are to come, which are reserued for vs in Christ,* which *S. Paul, Philip. 1. 21.* saith,

saith, *It is not only gaine for vs to liue, but to die*; and hereafter let vs not run to any vnlawfull meanes, but only to God, *Eccles. 11. 14. who giueth blessings and curses, life and death, poverty and riches*, and who, I say, hath so loued vs, that he hath giuen his only Sonne to die for vs, *Rom. 8. 3.* will he suffer vs to want those things that are infinitely lesse? No, he will let vs want nothing that is fitting for our good: his eye watcheth ouer them alwayes that feare him and trust in him; for he is our strength, our hope, and our sure fortresse: and let vs chase away all vanitie, and cast away the foolish & cursed confidence which wee ordinarily haue in the arme of man, and in riches, and from henceforth let vs not looke for any other thing in all the rest of our pilgrimage, but to glorifie God, and to edifie our neigh-

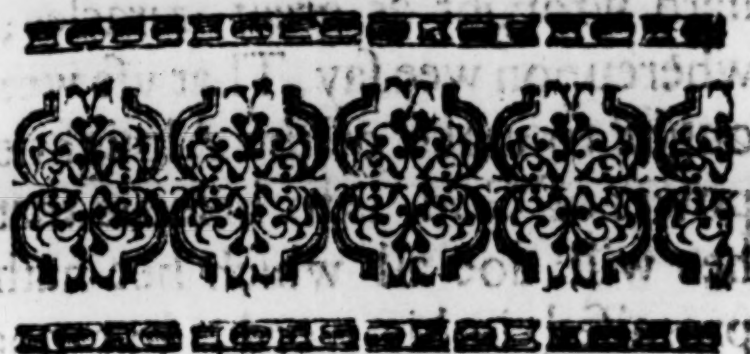
neighbours, putting our whole trust in him; as *Dauid* did, *Psalme* 40. 4. *Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turne aside to lies.*

Let vs renounce our owne wisdom which is but follie, for so the Spirit of God calleth it, *Isaiah* 5. 2. *Woe unto them that are wise in their owne eies, and prudent in their owne sight:* and let vs no longer thinke our felicitie dependeth in the desires of the flesh (which is the all in all of bruite beasts, who die together both in soule and body) but that there is a soueraigne and eternall good for those that walke in the feare of the Lord: let vs esteeme this aboue all other things, knowing that the world and the desires of it vanish away, and that *all the glory of man is like the flower of the grasse which is fallen,*

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len, but the word of God remaineth for ever, and therefore let vs say with Dauid, Psal. 62. That our soule only reposes in God, for from him only is our saluation, euery day remembering this prayer, Psalme 90. O Lord teach vs to number our daies, that we may apply our hearts vnto wisdom; waiting for the full enioying of all the benefits which are purchased for vs, by the Death and Resurrection of Iesus Christ, to the participation of this eternall beatitude, and of the vnion which we haue by him in God: to whom only wise, only powerfull, infinite, and our only Creator, be all honor and glory world without end, through Iesus Christ his only Sonne and our only Sauour, who in the vnitie of the Holy Ghost, liueth and reigneth with him eternally. Amen.

The



The Almighty power of God and his will.

Wherein is declared, how the Almighty power of God and of his will, ought to rule our faith in the receiuing of the holy Sacrament.

IO binde vs to beleue the Transubstantiation of bread with the bodie of Iesus Christ, our aduersaries set before vs the Almighty power of God, who (they say) hath

hath wrought as great miracles; whereupon wee say, That vse wee ought to make of the Almighty power of God, is to beleue that hee will doe all which hee hath promised in his word, but not to beleue all that wee would imagine. By that way one may defend the most false and absurd things in the world, in saying that God is powerfull enough to doe it: The power of God is not the rule of our religion, but his will.

For to know if the bread of the Eucharist becommeth flesh, and transubstantiateth it selfe into the bodie of Iesus Christ, one must not begin with the consideration of the Almighty power of God; but wee must first informe our selues of his will in his word. And if wee finde that God will haue it
so,

so, we must beleue it without all difficultie.

First, we learne in the Gospell, that Iesus Christ hauing taken the bread, gaue it. He gaue bread then. But it is not giuen vntill after the Consecration.

Also we finde, that Iesus Christ giuing this bread, said, *This is my bodie*. And to shew that, that which he gaue was his bodie, hee addeth, that it is done in remembrance of him. For ordinarily the Scripture calleth the remembrance or representatiue signe of any thing of name, with that it signifieth and representeth, in the same manner, as when we say, *This is the King*, when wee see but the portrait. If then this Sacrament be the commemoration of Iesus Christ, it is not Iesus Christ himselfe: for a man cannot bee the

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remembrance of himselfe.

This appeareth cleerely by that which is added. For Iesus Christ giuing the cup, said, *This cup is the new Testament in my bloud.* From whence it appeareth, that this cup is not the bloud of Iesus Christ, for the bloud of Iesus Christ is not in the bloud of Iesus Christ, and so cannot hee bloud of his bloud. If I say that Baptisme is the new Testament in the bloud of Iesus Christ, by consequence I say, that Baptisme is not the bloud of Iesus Christ. So Iesus Christ saying, that the cup is the Testament in his bloud, also verie cleerely saith, that the cup is not his bloud.

And euen as a man doth not find it strange, that Iesus said, that the cup is an alliance, although the cup, nor that which is within is not transub-

transubstantiated into an alliance, but only is the Sacrament of the alliance of Iesus Christ; so we may not finde it strange, if Iesus Christ giuing the bread, hath said, that it was his bodie, although it bee not transubstantiated into his bodie.

And *S. Matthew* in the 26. chapter 29. Iesus Christ hauing giuen the cup to his Disciples, said vnto them, *Henceforth I will not drinke of the fruit of this vine*: hee drunke then the fruit of the vine, and not of the bloud. For although that there had beene two cups, yet *S. Matthew* speaketh but of one, and calleth not the fruit of the vine, the wine of one cup, he speaketh nothing of it.

Also wee finde the Apostle *S. Paul* in the 1 *Cor.* 2. 16. saith three times, *We eat of this bread, and drinke*

of this cup: so we see it is still bread that they did eat.

The same Apostle in the same chapter and 16. verse saith, *The bread which we eat is the communion of the bodie of Christ: he saith, The bread which wee breake: it is then bread when it is broken in the Sacrament: yet it is not broken but after the consecration.*

So in the 20. of the *Acts: 7.* the Disciples are assembled *to breake the bread:* It was bread then they broke amongst them, and not flesh.

Jesus Christ saith in the 12. of *S. Iohn 8.* *You shall alwayes haue the poore, but you cannot haue me alwaies.* And in the 16. ver. 18. *I leaue the world, and goe to my Father, And in the 10. I am no more of the world.* This sentence should bee false, if we should haue Jesus Christ shut

vp within a peece of bread, if hee were yet remaining in the world. For he saith, *You shall not haue mee alwayes.* Now may one answer, that we haue Iesus Christ no more visibly; which is nothing to the purpose: for to haue Iesus Christ inuisibly, is alwayes to haue Iesus Christ. Hee should bee a lier that should say hee had no money, because his money was hid: or hee that should say hee had no soule, because it is inuisible.

And it is a strange libertie which the Doctors of the *Roman* Church take; for to make these texts of no value, they interpret them figuratiuely, and for to shunne a naturall and vsuall figure in speaking of the Sacraments, they introduce a dozen of vnusuall figures without example.

The action intirely whole of Iesus

Iesus Christ and of his Disciples, maketh for vs: for the Apostles sate at the Table without any kinde of adoration, which should haue been a very great irreuerence in them, to eat Iesus Christ, and to sacrifice him to God without making any adoration, which is so much more remarkable, because the Apostles neuer gaue assistance in such an action, and also because it was the first institution of this Sacrament, which is giuen for a patterne to the end to make them hereafter conformable. Also we see not that Iesus Christ maketh any cleuation of the Host, hee presenteth nothing to God, but only to his Disciples. To conclude, in euery action Iesus Christ doth the contrary to that which is done in the Masse.

The text of the Masse maketh for
vs,

vs, wherein the Priest, after the Consecration, asketh of God that hee take *this offering as acceptable as euer the Sacrifice of Abel was acceptable vnto him*: a prayer that was good before Transubstantiation was beleued. But in these daies, is it not a great offence to God, to entreat him to accept the Sacrifice of his Sonne as acceptable, as a beast offered by *Abel*? And which is more, the Priest desireth of God that the Offering which he holdeth may be acceptable through Iesus Christ: he beleueth not then that hee holdeth Iesus Christ.

And to take away all doubt, the Priest long after the Consecration, looketh vpon the Host and the Cup standing vpon the Altar, and saith that *these are goods which God hath alwaies created, which he viui-fieth and sanctifieth through Iesus Christ.*

Christ. All this may he say of bread and wine, but not one of these words can agree with the body of Iesus Christ: for can the bodie of Iesus Christ be called goods in the plurall? Doth God create alwaies Iesus Christ? Doth God alwaies vi- uifie Iesus Christ, seeing that Iesus Christ himselfe saith, that he him- selfe is life? Doth God create Iesus Christ by Iesus Christ? Truly if these things should be spoken o- penly before the people in the vul- gar tongue, they would be much offended: & that is the reason why they say their Seruice in an vn- knowne tongue, against the exam- ple of Iesus Christ, and against the saying of Saint *Paul*, 1 *Cor.* 14. The Priest and the Reader speake to a people in a tongue they vnderstand not. The sixt of Saint *Iohn* maketh also for the truth which wee de- fend;

send; for although there is nothing spoken of the holy Sacrament of the *Eucharist*, which was not then instituted; yet notwithstanding he speaketh there of the Communion of the Body of Iesus Christ; whereof Iesus Christ speaketh in a manner, that he manifestly sheweth he speaketh of a manducation, which is not by the mouth: for he speaketh of a manducation, without the which no man can be saued; saying, *If you doe not eat my flesh, you shall not live.* So you see hee speaketh not of a manducation by the mouth, without the which so many persons are saued, as the good theefe crucified with Iesus Christ, holy *Iohn Baptist*, and infinite others.

Also our Lord speakes of a manducation, which how many soeuer participate thereof, haue eternall life;

life; for he saith, *He that eateth his flesh hath life eternall*; he speaketh not then of the eating the Sacramēt with the mouth, which many haue done, and yet escaped not damnation, witnesse *Iudas* and many moe Hypocrites. But wee may not so conclude nor say thereupon, of those that eat the flesh of Iesus Christ worthily. For wee finde in *S. Paul*, *1 Cor. 2.* that some eat the bread vnworthily; but we shall not finde that the flesh of Iesus Christ can be eaten vnworthily: and indeed, seeing that to eat the flesh of Iesus Christ, & to drinke his blood, is to beleeue in his incarnation and in his death; who knowes not that one cannot possibly beleeue in Iesus Christ vnworthily, seeing in the beleeve of Iesus Christ consisteth our dignitie.

But to eat and drinke is to be vnderstood

derstood to belecue; the Doctors and Canons of the Church of *Rome* say with vs, and the holy Scripture is full of such manner of speaking; and Iesus Christ in the same place saith, That *whosoener beleeueth in him, shall neuer thirst*; to the end we may know that this Thirst is quenched in beleeuing, and not in drinking with the mouth. And a little after hauing said, *Who beleueneth in me, shall haue eternal life*; thence he inferreth that he is *the bread of life*: and aduerti- seth vs that these words of eating and drinking, are spirit and life, for if they bee not taken spiritually, they cannot viuifie.

Thereupon wee ought not to feare, if Transubstantiation be taken away, the Sacrament should become contemptible: For Baptisme is not become contemptible, but

but is more honoured in the Church of Rome, than the Eucharist, and is esteemed a thousand thousand times more, albeit the water be not transubstantiated into bloud. For they hold, Baptisme is necessary to saluation, but not the Eucharist. They hold, that by Baptisme euery kinde of sinne is wholly forgiuen; but the Eucharist taketh away but veniall sinnes, and those which they haue freed their consciences of before. The Sacraments ought not to be honoured but for IESVS CHRISTs sake, which when you shall adore in heauen, whitherto hee is mounted, to returne againe at the last day, and shall serue him according to his word, we need not feare that the memorials which hee hath left in the Church, and by the which he worketh in our hearts, with efficacie,

efficacie, should euer become contemptible. We must honour the Sacraments, but wee may not put them in the place of things signified.

All this abouesaid, serueth to shew, that for to know the truth in Religion, wee must not beginne with the consideration of the Almighty power of God, but first of all enquire after his will; which when it is learned, then the Almighty power of God that can doe all, assureth vs, that being able to doe all, hee will doe that which hee willed, and that which hee teacheth in his holy word.

I will say more: It is the Doctors of the Church of Rome, that dishonour and disgrace, the power of the Almighty God, and of Iesus Christ our Lord.

E

For

For first of all, they make it serue to doe things more miraculous than the creation of the world, and yet notwithstanding no profit comineth by it. For they hold, that Iesus Christ hath eaten himselfe, for hee hath participated in the holy Sacrament with his disciples; and yet notwithstanding they cannot declare vnto vs, to what end such a prodigious and incomprehensible thing serueth for; that a man hath his head and his body in his mouth, and that Iesus Christ is entred into the stomacke of **I E S V S CHRIST.**

Also they hold, that Mice can eat the Body of the Lord. What a horrible shame and reproch doe they make the Sonne of God to be to the Church of God! For although that Iesus Christ doe not suffer,

suffer, yet hee is mightily dishonoured.

Also, they put Iesus Christ vpon the Hoast, whereupon they say, that hee can neither open his eies, nor remoue the hands, nor breath, and therefore he hath not the power which other men haue. Is this to magnifie the power of the Sonne of God? or is it to diminish it, to the end to lift vp the power of Priests? who haue the power giuen them, as they teach, to make Iesus Christ; which is a thing, that the blessed Virgin Mary, and all the Angels, and Saints together, could neuer doe.

What serueth it for to the Church of God, that Iesus Christ in the Hoast hath two eies, and that he is wholly intire in euery crum of the Hoast, and his Body intire in euery drop of the Cup? And that

in the Hoast it hath the length, and yet nothing long, as the Doctors of the Romane Church doe teach? We ought neuer to exalt the Almighty power of God in the employment of vnprofitable things.

And indeed, the examples which they bring to hold vp Transubstantiation, are examples of the workes of God, which haue beene profitable, and the vse whereof is apparent. As when God created the world, and brought forth the light ; and changed the rod into a Serpent ; and conuerted water into wine.

It is needfull to consider, that in these miracles of Transubstantiation, God hath conuerted one substance into another, which was not before the changing of it : For the rod of *Moses* was changed into a Serpent,

Serpent, which was not so before the changing; and at the mariage in *Cana* in *Galilee*, the Lord conuerted water into wine, which was not so before the conuersion. But they would that God should heere conuert the bread into a body which is already: As if a man should beget a man that is already borne; or should turne money into gold which is already gold: Or who would goe about to make the Moone, vnlesse it were vn-made. Besides, the word of God expresly saith, that *the water was conuerted into wine*; but it saith not, that the bread was conuerted into flesh. In giuing the bread, Iesus Christ saith, *That it is his body*, in such sort, as it was needfull it should be bread, and also that it should bee the body

of Christ. For bread cannot be in substance the body of Christ, but it may well bee in the Sacrament, and according as the signes and memorials take the name, of that which they signifie and represent.

We exalt the almighty power of the Sonne of God in this, that without descending from heauen he communicateth himselfe vnto vs; but the Church of Rome disableth this power, in subiecting it to the will of a man, which diuers times happening is found no good man, who maketh Iesus Christ when he will, and afterwards eateth it; whereupon it happeneth that Iesus Christ is sometimes eaten by his enemies, and also (as they say) euen by beasts; if the Host be stollen, if it fall vpon the ground, if wormes and corruption

on get into it : if a lew strike it with a knife and maketh it bleed, as it is painted in the Billetes of *Paris* : if (as the cautions of the Messe and the penitentiall Canons say) the Priest or the sicke man reuomit vp the Hoast through infirmity : All which redoundeth to the misprize and dishonour of Iesus Christ, which is the eternall Sonne of God.

They say for excuse, that the dogs licked vp some of the bloud of Christ Iesus : but all that is nothing to the purpose ; for Iesus Christ was expressely heere in this world to suffer ignominie, and to be subiect to infirmities : but now he is exempt from all opprobriousnesse and infirmitie. And moreouer, all that hee then suffered, was for our saluation. But one may well say vnto me, To

what end serueth it that Iesus Christ should still be subiect to so many indignities aboue spoken of? If a Mouse hath carried away the Hoast, or the Cup bee spilt, what serueth that to our saluation?

And if our Aduersaries were asked, what becommeth of the Bodie of Iesus Christ receiued into the stomacke: whether it goe out, or remaine alwaies there, or nothing commeth of it: also how Iesus Christ hath one body like vnto ours, and of like nature, seeing it is in an hundred thousand places at one time, and hee is wholly entire in euery part of the Hoast, hauing the feete thorowout the Hoast, and the head thorowout the Hoast, and head and feet vnder one point, and by consequence

sequence hauing a humane body without extension, and a length vnder one point, and a continuance without extension: where the Body which was at the Table, a little after in the Garden, was afflicted and sweat drops of Bloud: and he who in the same time was in the mouthes and stomachs of the Apostles, suffered nothing and was impassible, and yet neuerthelesse was but one body: I beleeeue that they found themselues much troubled; where since that *Iudas* hath eaten Iesus Christ in the Eucharist, and euen at the same time the deuill entred into him; can it bee conuenient or possible to thinke that Iesus Christ and the deuill entred into one body together, and remained together?

One thing I thinke is very
conue-

conuenient, that in euery Sacrament, as also at the sacrifice, it is necessary that the thing which they administer to the people, and that they offer to God, bee consecrated: but in the Eucharist of the Roman Church there is nothing of consecrate which is administred to the people, nor which is offered to God: for is this the bread which is consecrated? No way: for they say it is no more bread. Is it the body of Iesus Christ? it is not: for Iesus Christ cannot bee consecrated, but it is he that consecrateth vs. Are these the accidents of bread which are consecrated, that they call formes, that is to say, the roundnesse, the colour and taste of the bread? It is not neither; for these things are not offered to God in sacrifice:
neither

neither are they giuen to the people for to sanctifie them. But behold one Sacrament and one sacrifice, where there is nothing consecrated: where he doth make a Consecration, but they cannot say what it is that is consecrated.

All this abuse commeth by the fault of some Priests, who could if they would, make vs all agree very easily in one way. For all confesse that Iesus Christ hath instituted the holy Sacrament as it ought to bee, and that there is nothing to say against it.

If then the Pope would reduce the Holy Supper into the same forme wherein Iesus Christ instituted it, in speaking as hee did, and doing as hee did, without further dispute, we should
all

all agree, and so wee should all come to be of one assembly vnamimously to glorifie God. By this meanes, diuine seruice should bee done in the vulgar tongue; there should be no more priuate Masses: All should communicate vnder both kindes; there should be no more adoration of the Hoast, nor any eleuation of the sacrifice: & the Priests bending ouer the Altar should not pray to God for saluation through the merit of Saints whose bones and reliques are hidden vnder the Altar. But contenting our selues with the prescribed simplicity of Iesus Christ, wee should reiect these additions which disfigure this Sacrament vnder the shadow of adorning it. God giue vs grace to see this happy time, and to that end dispose of the hearts

awakening.

75

hearts of Princes and people,
for the loue of IESVS
CHRIST OUR LORD.
Amen.

FINIS.

COMFORTABLE
INSTRUCTIONS

for the SICK:

By *Peter Moulin*, Minister
in the Reformed Church
at PARIS.



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Short and Familiar In-
structions to comfort the
S I C K E.

*When the sicknesse appeareth not to be
mortall : For the comfort of the
party, one may thus beginne.*



IR, it behooueth you
first to acknowledge that
this sicknesse is not fal-
len vpon you by chance,
but by the wise conduct and proui-
dence of Almighty God, our Crea-
tor and Father, who so disposeth of
prosperitie and aduersity, health
and sicknesse vpon his children, that
he neuer sendeth either the one or
A 2 the

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the other, but to his owne glory, and the parties good and saluation. As the Apostle Saint Paul saith, *Rom. 8. 27. Wee know that all things worke together for good to them that loue God.* He purposely speaketh of afflictions, wherein sicknesses are ranked. Those people loue God, who are first loued of him, and as the Apostle saith, *called according to his owne determinated purpose.* That you are of this number, you haue occasion to take assurance by the faith which hee hath giuen you, in making you belecue that he is your Father and Sauour, in his Welbeloued Sonne *Iesus Christ* our Lord, by which you receiue the spirit of adoption, which is that that witnesseth with our spirit, that we are the children of God, Heires, and co-heires with Christ, *Rom. 8. 11. 16. 17.*

You must also take assurance by the sanctification of his holy spirit,
by

by which he hath brought you into his obedience: *For those that are led by the spirit of God, are the children of God.*

But to those which are such, the Apostle Saint Paul saith, *that every thing workes together for good: afflictions, sicknesse, euen death it selfe: all that they haue is turned, by the grace of God to their owne profit, and great good, and for the aduancement & furtherance of their saluation.*

Three principall fruits, God maketh vs gather of our maladies and afflictions.

The first is the amendement of our life, which awaketh vs out of our sinnes. For both in health and prosperity, it is too ordinary to flatter and cherish our selues in sinne, by reason of our great corruption in Nature, which maketh vs inclined to all euill, and vnprofitable to any

good: it is therefore necessarie to looke about vs, and become more sensible of our sinnes, to retire our selues, and to be displeased with them; which is made by the meanes of sicknesses, and other aduersities of this life, occasioned by sinne, and very often purposely sent from God to chastise and correct vs: and in that this good Father of Heauen sheweth how much he loueth vs, hindering our vndoing, and confusion, in our inordinate life; like a good Father, that very well loueth his Children, hee chastiseth and correcteth vs, to hinder and draw vs backe againe, lest we should be lost; as Saint Paul saith, in the 1. of the *Corin.* 32. Verse, *When we are afflicted, we are taught by the Lord, to the end, we should not be condemned with the world:* and in another place he saith, *Heb.* 12. Ver. 6. 7. and 11. *That the Lord chastiseth him he loueth, and beateth euery childe*

childe whom he auoweth. If you en-
 dure Chastisement, God presenteth
 himselfe vnto vs, as to his Children;
 For, who is the childe that the Father
 correcteth not? and although that all
 discipline in the instant, seeme not to
 be of ioy, but of sadnesse; neuerthelesse
 it brings a peaceable fruit of righte-
 ousnesse to those that thereby are ex-
 ercised: It behooueth vs therefore
 first of all, to gather this excellent
 fruit of our sicknesses, to feel the in-
 numerable number of our finnes and
 offences, wherof we are culpable be-
 fore God; to aske pardon of him in
 all humility and repentance, and to
 make a holy protestation to liue bet-
 ter hereafter; and to walke in his obe-
 dience and feare, by the grace of God,
 and the conduct of his holy Spirit:
 which we ought to aske with ardent
 prayers, and with an assured faith to
 be heard according to his promises.
 And so we may say with David, that
 A 4 excellent

excellent servant of God, Psal. 119.
Ver. 92. Before I was afflicted, I
 went astray, but now I have kept thy
 word. It is good for mee that I have
 beene afflicted, that I might learne
 thy statutes.

Now we may behold the sicknesses
 of our Bodies, how they come to be
 by Gods grace wholesome medicines
 for our soules.

2.

The second good which sicknesses
 bring vs; is to vnloose, and pull
 away our hearts out of the earth, to
 lift them vp to heaven.

Experience teacheth, that our af-
 fections are but too much rooted
 and tyed here below, whilst we are
 in health, and at our ease, we would
 willingly neuer part from it, wee
 would be content that our soueraigne
 good & felicitie were here assigned,
 so stupid and blinde wee are: But
 God who hath destinated vs to a
 better

better life, maketh vs behold and perceiue how vaine and deceitfull the present imaginary sweetnesse and prosperities are: For when hee pleaseth to visite vs with any sicknesse, then we begin to consider the many miseries and incommodities that lackey our liues along euen from the cradle to the sepulchre, which maketh vs know, and cry out with *Esay, 47. v. 6.* *That all flesh is like grasse, and all the glory of it, no better then a flower of the field;* And *Dauid, Psalme 90.* *That the flower of this short life is such, that wee are alwayes in paine and Martyrdome:* And with *Iob 14.* *That man that is borne of a woman, is but of short life, and full of care.* Which is the cause wherefore God maketh vs remember, principally when we feele our selues sicke, or otherwise afflicted, to make vs contemne the world, and aspire to heauen, making this miserable

rable life distastefull, that we may by meditation taste of the Heauenly life, to the end that where our Treasure is, there may be also our heart, and that our faith and hope being retyred from the world, and from the things of the world; wee may be lifted vp where they haue their true objects; that is, to God, and to eternall life. For faith also is not of things visibible, but inuisibible, and Hope is not of present goods, but of goods to come, that is to say, of Heauenly and Eternall goods, purchased by Iesus Christ; goods so great and incomprehensible, which as Saint Paul saith, 1 Cor. 1. 9. *Eye hath not seene, nor eare hath understood, nor is not come vp into the heart of man, which God hath prepared for those that loue him.*

3.

There is also a third fruit very excellent which God maketh vs receiue

ceiue of sickennes which he sendeth vs; for by this meanes we come to the tryall and prooffe, for to purifie and amend our faith, making it appeare to his glory, and to the edification of our neighbour. For as by this meanes, our faith is excited, and raised vp from the world to God, from earth to heauen, from this life, to the most happy and permanent for euer: So is it by such prooves examined and exercised, and euen as it were refined and purified; like gold that is tryed and purified in the fire: as Saint Peter speaketh, *1 Pet. 1. 7.* It is also brought in euidence and to the light, with patience, constancy, and other Christian vertues, which God hath put in vs, without the which wee should not be knowne of any, and so in regard of our neighbours should remaine without all vse or profit. And certainly wee should neuer haue

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haue knowne what the patience of *Iob* had beene, of *Abraham*, *Dauid*, and many other excellent seruants of God, if God had not made them passe through the fire of proofes and temptations, and at this day we should not haue had so many faire examples as we haue, to comfort and incourage vs to their imitation. It is the same of Christian faith and patience, as of a Souldier and his valour, who neuer seeth well but in the middle of the combat; or of the clearenesse of Stars, which are not beheld but in the night; or the odour of incense, which is not smelt till it be cast into the fire: So God maketh knowne to our brethren the courage which he hath giuen vs, when hee maketh it come to our hands, with some rude and violent sicknesse: hee manifesteth vnto them the clearenesse of our faith, when hee couereth vs with some
night

for the Sicke.

II

night of affliction : he maketh them smell the odour of our patience, when he casteth vs into any fire of aduersity : and by this meanes our brethren are not onely instructed, edified, and comforted by this our good example ; but likewise led to praise and glorific God, who strengtheneth and sustaineth vs in the feebleness of our flesh , which demonstrateth and accomplisheth his great vertue in our great infirmities.

Now behold the principall and most notable spirituall fruits which God of his bounty propoundeth vnto vs, what we may gather of our corporall sicknesses.

And therefore *Sir*, now that God doth visite you with this maladie, and putteth you into this bed of infirmities, it becometh you to know and to acknowledge that this is his fatherly hand that handleth you after this manner, as one of his children,

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dren, and by which he calleth you to reioyce in those excellent fruits and profits, which haue beene declared for his glory, and for your good and saluation.

You must likewise acknowledge, that he would raise you out of your sinnes and faults, and would haue you effectually feele a displeasure within your selfe, that you may seeke for true pardon in Christs mercies; renouncing withall your heart your former euill life, with a sound resolution hereafter to serue him, and to walke in his feare with more zeale and affection then you haue done heretofore, wholly relying vpon his grace; Is not this that you promise?

Patient. It is.

Also consider, it is his will by this meanes to make you feele the miseries

ries of this life, that you may contemne and tread down these worldly vanities vnder foote, to the ende that with all your heart, you may aspire to the heauenly and eternall life, and thereby to answere the dignity of that condition to which you are called, to be children of God, and not children of men, to haue your conuersation as Citizens of heauen, and not of earth, and to follow after and search, as Saint *Paul* saith, for *Phil. 3. 20. Col. 2. 12. The things which are aboue, and not those things which are below.* Is not this also by Gods grace, your resolution, to doe all the dayes of your life.

Patient. It is.

Acknowledge in the end, that the good will of God is by this sicknesse to examine & proue you, to the end, that your faith and your patience may

may become more perfect, and that they may be scene and manifested to your Brethren and neighbours round about you, that thereby they may be comforted and edified, and giue glory to God, to see you so patiently and constantly to carry the violences and sorrowes of this affliction, and that you esteeme your selfe to rest with a peaceable and quiet minde, to receiue whatsoeuer else it shall please God to send vnto you: Is not this the resolution which you take?

Patient. It is.

I beseech God to giue you grace happily to accomphish your holy promises, to his glory and your owne saluation; also you must with all your heart, often beseech him, and implore his grace, otherwise you shall neuer be capable of your selfe.

But

But if you earnestly and ardently desire him, with a true and a liuely faith, in the Name of his blessed Son Iesus Christ our Lord, doubt not but according to his promises hee will heare you, and at the present be with you, and fill your soule full of all holy consolation, fortifying you with patience, and in like sort comforting you as much as is fit for you, by which meanes he will binde you so much more to reioyce in his bounty, and to glorifie his holy Name with all obedience. This is his owne saying, to all that are afflicted as you are; *Call vpon me in the day of trouble, and I will heare thee:* Is it not then your desire that here wee call vpon him with you altogether, that he will be pleased to assist you with his mercy?

Patient. Yes.

A Prayer.

O Lord our God and mercifull Father, we prostrate our selues here, in all humility, at the feet of thy diuine Maiestie, to acknowledge that it is too true, that we are vnworthy of thy fauour, and worthy of Hell, if thou shouldest deale with vs according to thy Iustice, for so many offences which we heare confesse our selues to be guilty of. But we beseech thee remember thy infinite bounty, be mercifull vnto vs miserable sinners, and take pity vpon vs, for the loue of thy blessed Sonnes sake Iesus Christ our Lord, not beholding of vs in our selues, but in the person of this Sonne of thy delight, as members of his Body, reconciled to thy Maiestie by the blessing of his death. And as thou art the Father of mercy, and God of all consolation,

lation, rich in compassion, and gracious to all those that call vpon thee, and haue confidence in thee; we beseech thee that thou wilt be pleased to shew thy selfe liberall in generall towards vs all, who now cry out for mercy, and particularly towards the person of this thy child and seruant, lying in this bed of infirmity: giue him first of all to vnderstand, that no other hand hath stricke him but thine owne, to the end hee may learne to submit himselfe to it in all humility and reuerence: And to this end, that he may remember that it is a fatherly hand and a gentle, who strikes not to loose but to saue; and after hauing wounded viuifieth, and woundeth by the same wounds which it hath made; make him feele that he is a miserable and poore sinner, not onely proceeding out of this masse of corruption, from whence we all doe come in *Adam*,

but also and principally, that since it hath pleased thee to giue him grace to acknowledge thee the onely true God, and him whom thou hast sent, Iesus Christ, in whom consisteth eternall life, manifesting by this meanes thy free adoption in thy welbeloued Sonne, receiuing him to thee, hauing also put him into the ranke amongst the number of thy children and seruants in thy Church; although he hath not well knowne the abundant riches of thy mercy, to loue and serue thee with all his heart as he ought, in renouncing the world and himselfe, by reason of vnthankfulnesse naturally bred in him and in vs all, continually rebelling and fighting against thy great bounty and grace. O deare Father, touch him in his heart with a liuely feeling of all his infirmities and offences, to the ende that without flattering of himselfe, he

he may condemne himselfe before thy Maiefty, that he may acknowledge all Righteousnesse to thee, and to himselfe nothing but confusion of face; make him renounce himselfe wholly, and confesse that iustly and rightly thou bringest vpon him these chastisements; and that if thou shouldest deale with him according to his deserts, thou shouldest binde him vp and throw him euen into eternall destruction. Good Lord also grant that this acknowledgement be also but to humble him, and not to deiect him into the bottome of despaire, and so being of one side cast downe, and laid vpon the ground by thy powerfull hand (not so much from the feeling of his sicknesse, as from the feeling of his sinnes) he may be on the other side, by the same blessed hand, relieved and raised vp againe in assured hope, by the consideration of
B 3 this

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this thy incomprehensible mercy, whereof thou hast giuen vs so precious and so rich a pledge, as thy welbeloued Sonne Iesus Christ our Lord, whom thou hast not spared, but deliuered to death, euen to the ignominious and wicked death of the Crosse, to redeeme vs from the ignominious malediction of sinne: Good Lord, grant that from hence, thy poore distressed seruant may receiue all his refuge, fortifie his faith, by the which hee may search and finde in this death and holy obedience of thy Sonne, the forgiuenesse of all his sinnes, and firmly embrace the perfect Righteousnesse thereof, wherewithall being clothed, he may finde peace with thee, and glorifie himselfe in the hope of thy glory amongst all his tribulations. And that the sorrow of his sickness, wherewith hee is corporally visited, may be sweetned with the repose

pose and contentment of his soule.
And if it be thy pleasure to recover
him from this sicknesse, to prolong
his dayes, whereof thou dost giue
vs some signes; good Lord giue
him grace to vse it to thy glory,
perpetually bearing in minde this
thy grace, to consecrate the rest of
his life with much more affection
and zeale then heretofore hee hath
done: And make him receiue this
sicknesse as a fatherly affliction to
draw him from sinne, and to make
him take a holy resolution by thy
grace, all the dayes of his life, to re-
member the duty and obedience
wherewithall he is bound to thee,
to walke in thy feare more purely,
and more feruently then euer here-
tofore. Blesse the remedies which
thou art pleased to let him vse, that
he may receiue comfort in his di-
stresse, moderate the sharpenesse of
his dolour, and stay the course of it,

Comfortable instructions

if thou Lord thinkest it fitting, to the end he may glorifie thy Name, and bee thankfull for thy mercy. But if it be thy will still to continue or augment his paine, make that it may be for his good, and to giue him an increase of strength and constancy to beare these thy trials with a tranquile and sweet spirit, without murmure or impatience: and also in these testimonies of his faith and patience, so Christianly, we desire that thou maist be glorified, and his neighbours edified and comforted. And that he may by the experience of this miserable life, be taught to withdraw his heart and affection, and to raise them vp freely to the meditation and seeking of true repose, and to the incomprehensible felicity, which is provided for vs in Heauen to liue eternally: Grant also good Lord, the same graces to all other that are sicke and afflicted;
Comfort

Comfort them and fortifie them according to their necessitie, and aboue all, giue them grace and a liuely faith, to embrace thy mercy in Iesus Christ for their comfort. Heare vs, O Father of mercy, for the loue of thy welbeloued Sonne our Lord Iesus Christ, euen as he himselfe hath commanded vs to present our selues vnto thee: *Our Father which art in Heauen, &c.*

And forasmuch, O Lord, as without faith, we cannot be agreeable, or acceptable vnto thee, we beseech thee so to increase it in this thy seruant, and in vs all, that he may come to the last breath of life, and we with him, to perseuere therein, and to be alwayes disposed to render a pure confession, with heart and mouth, as wee now present our selues vnto thee, saying, *I beleeeue in God, &c.*

This is his faith, O Lord, and ours: giue vs grace to liue and dye herein,

Comfortable instructions

herein, through Iesus Christ our Lord, who in vnity of the Holy Spirit, liueth and raigneth with thee eternally, *Amen.*

*When there is apparencie that
the sicknesse is mortall,
follow this forme.*

Sir, It behoueth you to bee of good courage in the middle of your affliction, which it pleaseth God still to continue vpon your body; and be assured that he hath neither sent or continued it, but for the good and saluation of your soule: to teach you by this meanes to vnderstand your selfe, as being a poore sinner; more and more to detest your sinnes, contemne the world, to lift you vp to God, and to inuocate and call vpon him with much more seruour, with assurance to be heard, following his holy promises, and to obtaine of him

him *Christian Constancy*, which is most necessary for you in this tryall.

*The assurance of the mercy of God
in Iesus Christ, the true ground
of all Consolation.*

That which ought most to comfort you, and with courage and patience to strengthen you, is the assurance which you ought alwayes to take, that God, for the loue of his welbeloued Sonne our Lord Iesus, hath imbraced you into his loue and free fauour, hath pardoned your offences, hath adopted you and receiued you amongst the number of his children, to make you inherite the Kingdome of Heauen, by vertue of the purchase which Iesus Christ hath made for you by the merit of his death, such an assurance will make you alwayes certaine that nothing can happen vnto you, whether

whether it be in life or death, which can be any other then the fauour and blessing of your Heauenly Father, and so consequently are aides and meanes ordayned by his wise prouidence, to conduct you to the blessed life.

*This assurance commeth
from Faith.*

It is true that this assurance wee cannot take of our selues, it is our good God that giueth it, when by the vertue of his holy Spirit, and holy Word, he createth in our hearts a true and a liuely faith, with the which we receiue, and wee appropriate the promises of his grace which he hath ordayned vs in the preaching of the gospel. Which promises in effect are, *That God hath so loved the world, that he hath giuen his onely Sonne, that whosoever beleeueth*

*ueth in him, should not perish, but haue life euerlasting. Ioh. 3. 16. If God then hath giuen you the grace to belecue in his only Son; & to embrace him for your Redeemer and Sauiour, (as we gather hitherto by the profession you haue made, and still continueth in the Church) you may take from thence a holy assurance, that God, according to the infallible truth of his Word, hath receiued you into his loue, that you shall not perish, but haue euerlasting life. Now being so, what can you feare? Rom. 8. 30. 31. If God be with vs, who can be against vs? Hee, who hath not spared his owne Sonne, but deliuered him vp for vs all, how shall hee not with him also freely giue vs all things? Hee hath giuen you the most, that is his Sonne; hee will not euertielesse deny you any thing else that can be necessary for to keepe you from all sort of euill, corporall
and*

and spirituall, as well in life, as in death.

Faith applyeth to all the faithfull, the promises of the Gospell.

This application whereof I haue spoken, which you must make to your selfe, from the promises of the Gospell, to gather such a holy assurance, it is necessarily required by Faith. For to beleeue in Iesus Christ, it is not enough to beleeue in grosse, that there is a Iesus Christ, and *who beleeueth in him, hath eternall life*: neither is it enough to beleeue that the promises of the Gospell are altogether true; the Diuell beleeueth so much, yet notwithstanding hee hath no true beleeuing faith: But to beleeue in Iesus Christ, is, when the faithfull beleeueth that there is saluation in Iesus Christ for him; which the Diuell cannot beleeue.

And

And the true iustifying faith, where, by the iust liueth, chiefly consisteth in that, that we apply and appropriate vnto our selues, euery one in his own particular, the promises of saluation, that euery one in his owne behalfe, may say, that which St. Paul saith, in the person of euery one of the faithfull, Gal. 2. 20. *I liue in the faith of the Sonne of God, who hath loued me, and giuen himselfe for me;* and in the 2 Tim. 1. 2. *I know whom I haue beleueed, and I am perswaded that he is able to keepe that which I haue committed vnto him, against that day;* and Rom. 8. 37. 38. *I am assured that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things to come, nor height, nor depth, nor any other creature can separate us from the loue of God, which he hath shewed vs in Iesus Christ our Lord.* This faith doth not bring vs a simple opinion or coniecture

coniecture of our saluation, but a certaine knowledge, following that which Saint Iohn saith, 5.14. *Wee know that we are translated from death to life, And Iohn 10. We know that we are of God, and I haue saith he, 1 Ioh. 5.13. written these things to you which beleue in the Name of the Sonne of God, to the end that you should know that you haue eternall life.* This faith freely lets vs goe to the treasure of Gods grace, Heb. 4. 10. *With assurance,* as hee saith in the 10.22. *even with a true heart and a full assurance of faith,* as Saint Paul saith, Ephes. 3.12. *that, by Iesus Christ we haue boldnesse and acceſſe, in our beleefe, by the faith which wee haue in him.* This faith is called, *Hebrewes 11. 1. the substance of things hoped for,* that is to say, that maketh things beleued and hoped subsist in our soules, neither more nor lesse then if we were already in the

the

the very Actuall possession and in-
ioying. This Faith maketh vs finde
peace and rest in our soules and con-
sciences, chasing away the feares and
terroures which sinne would set be-
fore vs, with the apprehension of
Gods iudgements; following that
which Saint Paul saith, *Rom. 5.*
Verse 1. That being iustified by faith,
we haue peace with God through Ie-
sus Christ our Lord, by the which
also wee haue beene led by Faith to
this grace; wherein we hold our selues
fast, and glorifye our selues in the
hope of the glory of God.

The gift of perscuerance assured to
the Faithfull.

Moreouer, these passages pro-
pound vnto vs this holy assurance of
Faith, not onely for the present, but
also to come, and containeth a pro-
mise which God giueth vs to perse-
C uere

uere in this Faith, euen to the end. Otherwise, where should be this assurance which the Apostle speaketh of, of not being able to be separated from the loue of God in *Iesus Christ*? Where should be this substance of things hoped for? How should wee haue in our soules a solid peace with God? How should wee finde our selues firme in this grace? How can we glorifie our selues in the hope of the glory of God? Such is then the incomprehensible bounty of this heauenly Father, that he beginneth not in vs the worke of our saluation, for to leaue it imperfect, according as Saint *Paul* saith to the *Philippians*, and in their persons, speaketh also to all truely faithfull, *Phil. 1. 6. I am assured, that hee that hath begunne this good worke in you, will perfect it, euen to the comming of Iesus Christ*: As also he saith in another place, *Rom. 11. 29. That the gifts and*

*and calling of God are without Repen-
tance: that is to say, hee gaine say-
eth not, nor euer goeth from his
word.*

*Against the obiection that this assu-
rance of Faith should be a pre-
sumption.*

It may not be that this certainty
of Faith be blamed in vs, and to be
thought rashnesse and presumption;
for on the contrary, it should be
thought an extreame rashnesse and
presumption, if wee should not be-
leeue such excellent promises of our
God: And it is Humility and Obe-
dience to receiue and rest vpon it
with reuerence; For it is said, that *he*
which hath receiued the Testimony
of God, *hath sealed that God is veri-
table, Iohn 3. 33.* that is to say, sub-
scribed, and giuen approbation to
the truth of God, which he demon-
strateth

strateth in the accomplishment of his promises; and it is said on the contrary, in the 1 of *Iohn*, 5. 10. 11. *That hee that beleeueth not God, hee hath made him a lyar*: For hee hath not beleued in the testimony which God hath witnessed of his owne Sonne, and this is the testimony, that God hath giuen vs eternall life, and this life is in his Sonne.

Two things might make vs rash and bolde in this assurance which we take of our saluation; the one is, if wee should build vpon the merit of our workes, *Rom. 3. 20. For no flesh shall be iustified before God, by the workes of the law; and all those that seeke to be iustified thereby, are vnder malediction*; so saith Saint Paul, 3. 10. 2. *It is not by our owne righteousness, which is nothing, whereupon wee build such an assurance, but vpon the righteousness of him whom God hath made to be sinne*

sinne for vs, 2 Cor. 5. 21. that is to say,
a sacrifice for sinne: to the end that
wee might be made the righteous-
nesse of God in him; and by the o-
bedience of whom we are made iust,
in exchange of our disobedience in
Adam, which made vs all sinners,
Rom. 5. 19. The other point which
might make vs bolde in this
behalf; that if wee should presume
to purchase such a knowledge of our
saluation by the subtilty of our spi-
rits, as it is said, *that the Naturall
man conceiveth not the things of God,*
1 Cor. 2. 14. But certainly, we make
account to haue receiued, as the same
Apostle, 1 Cor. 2. 12. *Not the spirit
of this world, but the spirit which is
of God,* to the end that wee should
know the things which haue beene
giuen vs from God. Also hee saith in
the same place, 1 Cor. 2. 9. 10. *That
these things, which are altogether in-
comprehensible, God hath reuealed*
C3 them

them by his holy spirit: Finally, hee
 addeth, 1 Cor. 1. 16. That by this
 meanes wee holde the intention of
 Christ. But by this spirit of God, are
 all those conducted which are the
 Children of God, which the same A-
 postle saith, Rom. 8. 14. And hee is
 called, The spirit of adoption, and by
 him we cry Abba Father, Gal. 4. 6.
 that is to say, wee cry and call vpon
 God as our Father. And also it is
 This same spirit, saith Saint Paul,
 Rom. 8. 11. 16. which giueth testimo-
 ny with our spirit, that we are the
 Children of God. In like sort the Apo-
 stle to the Ephesians, saith, 1. 13. 14.
 That when we belieue in the Gospell,
 we are sealed with the holy spirit of
 promise, which is the earnest of our
 inheritance, vntill the redemption of
 the purchased possession, vnto the
 praise of his glory: by which wee
 learne that the testimony of the Ho-
 ly Ghost receiued into our hearts
 with

with Faith, is like vnto a seale, which the holy Spirit imprinteth in our hearts, to assure vs of the promises of God, and to assure vs that we are his Children, and as men vse in the Market, giuing of earnest, that is to say, a part of the price agreed for, as well to beginne the payment, as to make the bargaine irreuocable, and assured, that it may be kept firme: Euen so the Holy Ghost, which through Faith begetteth peace and ioy in our hearts, is giuen vs for earnest of the Kingdome of Heauen, Rom. 14. 17. to the end to assure vs by this beginning of spirituall goods (which God hath promised to his children) that hee holdeth vs for his owne purchased possession, to the praise of his glory, and that without euer reuoking his promises, hee will at last gather vs to the full fruition of the Inheritance in Heauen.

It is needfull, if it be possible, to draw from the mouth of the sicke person, confession of his sinnes, of his Repentance and his Faith; & if hee haue not the vse of his Tongue, but of his vnderstanding, it is necessary for him to answere by some signe.

Now Sir it behoueth you to take good courage, and willingly to apply this holy doctrine, for the comfort of your soule; this doctrine hath been declared vnto you by the preaching of the Gospell, in the Church of God, whereof you haue beene a member; it hath also beene confirmed vnto you by the vse of the Sacrament, with whom you haue communicated. Haue you not receiued it with Faith?

Patient. I haue.

Also

Also doe you not belecue, that God is not onely your *Creator*, (but sinne hauing lost you,) hee is your *Sauour* in Iesus Christ?

Patient. Yes.

Doe you not acknowledge, that you are a poore and miserable sinner, that if he should reckon with you according to your sinnes, of necessitie he should make you perish in death and eternall damnation?

Patient. Yes.

Are you not very heartily sorry and grieued so to haue offended, and doe you repent your selfe, euen with your whole heart?

Patient. Yes.

Doe you not renounce all opini-
on

on and trust in our owne Righteousnesse, for to repose your selfe intirely, and your hope in the mercy of God, by which he iustifieth and saueth vs, in his blessed Sonne Iesus Christ?

Patient. Yes.

Doe you not beleue that he hath receiued you into his mercie, that he is pleased and appeased with you, and hath in grace reconciled you vnto him, in the fauour, and through the obedience and merit of the same Iesus Christ his Sonne, who you firmly beleue died for your finnes, and is risen for your iustification?

Patient. Yes.

Now I beseech God to confirm & increase you more & more in this faith, following the which, you need not doubt

doubt a certaine assurance to be iustified and saued, seeing that God hath giuen you this grace to beleeue with your heart to Righteousnesse, and to make confession with your mouth to saluation. *Rom. 1. 1.*

For the sicke person to resolve, whether it be for life or death, according to Gods will.

Being thus resolved vpon this firme foundation of faith, now you must take a holy resolution, constantly to attend without all feare, what the Lord will be pleased to send vnto you in this your sicknesse, with a firme perswasion that all will goe well with you; whether it bee you shall remaine here below, or that it be his pleasure to make you more happy. If his pleasure be to restore you to former health againe, as he is powerfull to draw the dead
out

out of the sepulcher, and make them liue againe : which will bee if hee please, for to make you more affectionate to the honour and seruice of God, then euer heretofore you haue beene : But if it be his will to leade you by this sicknesse, to the end of your course, it will be to receiue you into the possession of that perfect felicity which the Sonne of God hath so dearely bought with the price of his blood. And therefore goe your wayes vnto him, with a holy chearefulness in the assurance of his mercies. Reioyce your selfe in the happy exchange of your remouing from earth to Heauen, from this short and miserable life, to the blessed life for euer to endure ; from these triuiall and perishing goods, to those that are heauenly and eternall, which eye hath not seene, nor eare hath heard, & which are not yet come vp into the heart of Man, which God hath prepared

red for those that loue him.

Are you not then well resolved in all this, to conforme your will to your Heauenly Father? to the end, that whether you liue, you liue to the Lord, or whether you dye, you die to the Lord, Rom. 14.8. being well assured that Christ shall be alwayes to you to liue or to dye? Phil. 1.21.

Patient. Yes.

God giue you the grace.

For to assure and comfort the sicke in the infirmitie of Faith.

I am not ignorant that your faith, how great soeuer it may be, yet notwithstanding it is both little in you and feeble: for whilest the infirmities of this life remaine, the Holy Spirit is not giuen vs, but in a certaine

taine measure, according to the which we know not but in part, and our spirituall renewing is yet but in the beginning; it is certaine that herebelow we cannot attaine to the perfection of faith; and therefore I doubt not but that your faith is yet weake, and infirme, and that it cannot but be moued with diuers temptations, and combated with diuers assaults of doubt and distrust. But yet neuerthelesse, it behoueth you to be of good courage; for this combat which you fee in your selfe, is the combat, which as Saint *Paul* saith to the *Galatians*, *s. v. 17.* is in the soule of euery faithfull, betweene the flesh and the Spirit; and therefore this is a sure testimony which you haue by faith. For as the flesh fighteth in you through vnbeliefe, so doth the Spirit fight in you by faith: and this faith neuer faileth, being fortified by the Spirit of God, which maketh

maketh a man victorious, and whatsoever imperfection it hath, God will make it sufficient to saluation; for it is not said, Who shall perfectly beleue shall be saued, but simply, *Who shall beleue.* Moreouer, as you perceiue in your selfe, your faith feeble and imperfect, also I doubt not, but you perceiue in your selfe a Holy desire that it may be encreased in you and made stronger, and that in your heart you make your prayers to God that it may be so; Is it not true?

Patient. Yes.

But seeing it is so, and that this faith and desire may encrease in you, and that this prayer which you make to God, proceed from the fruit of the Spirit, and not of the flesh? and seeing these are the fruits which the Spirit of God bringeth forth in you? is it not a sure testimony, that
you

you are conducted by the same Spirit, and so consequently the child of God? for all those that are conducted by the Spirit of God, are the children of God, which Saint Paul saith, *Rom. 8. 14.*

Be of good cheere Sir, and boldly say with the Apostle in the midst of your combats, *I am assured that nothing can seperate me from the love of God, which he hath shewed mee in Iesus Christ our Lord.*

For to assure the sicke against the affrights and temptations of Conscience.

There are foure things to be marked, which in this spirituall combat may affright you, shake your faith, and trouble the peace of your conscience; which is the feeling of your sinnes, the apprehension of death, the feare of the Diuell, and the
horror

horror of Gods Iudgements; before whom wee must make our appearance at the going out of this life. But against the feare of all these things, the bounty of God, in the blessings of Christ, and in the testimony of his Word, furnisheth you with all sufficient remedies, for to assure you and truely to confirme you in inuincible constancy.

Against feare proceeding from the feeling of sinne.

First of all, for the respect of your sinnes, it is very necessary to haue a liuely feeling thereof, for to humble your selfe before God: but seeing you protest to haue a serious and true repentance, and to search and apprehend by faith the satisfaction and expiation in the blood of Iesus Christ, assure your selfe, they can no way hinder the effect of your salua-
D tion.

tion. If you bee a sinner, *So Iesus Christ is come into the world to saue sinners, 1 Tim. 1. 15. He is the Lamb of God that taketh away the sinnes of the world, Iohn 1. 29. It is his blood which cleanseth vs from all iniquitie, 1 Iohn 1. 7. 9. And whosoever shall beleue in him, shall receiue remission of his sinnes, through his Name, Acts, 10. 43. And therefore he hath commanded, that repentance and forgiveness of sinnes should bee preached in his Name, Luke 24. 47. Hee himselfe inuiteth vs to come to him, for to enioy this blessing: Come vnto me all yee that labour and are ouer-laden, and I will refresh you, Matth. 11. 28. Goe your wayes then vnto him, if you finde your selues grieved with the burthen of your sinnes, in assurance to finde remedy for your soules. And for that very thing, euery day hee maketh himselfe an Aduocate to the Father for*

for vs. *If we haue sinned, saith Saint Iohn 2.1.2. wee haue an Advocate with the Father, that is to say, Iesus Christ the Iust, who is the propitiation for our sinnes.*

Against the feare of Death.

In regard of death, wherefore doe you feare it, seeing that your finnes are no more imputed vnto you? for sinne was the cause that death entred into the world, as Saint *Paul*, *Rom. 5. 12.* and by consequence, there where no sinne is, there can be no death. And indeed concerning death eternall, which the Scripture calleth the second death, you haue an entire and full freedome, by the meanes of this faith which God hath giuen you. *In veritie*, saith the Sonne of God, *Iohn 5. 24.* I say vnto you, that he that heareth my Word and beleeueth in him that sent mee, shall

D 2

haue

haue euerlasting life, and shall not come to condemnation, but is passed from death to life.

And as for the corporall death, of which we are assured, it is neuer a testimony to the faithfull of the anger of God against them, as it is alwayes to the wicked; but a singular fauour of Gods bounty, bringing an infinite number of blessings with it. First of all, it deliuereth vs from all sorts of dangers, putting an end to so many miseries and griefes, which vexeth vs without cease, both in our soules and Bodies during the course of this miserable life, or rather of this continuall death, wherewithall wee languish here below: Also it taketh vs away from amidst the throng of this wicked world, with the corruption whereof we cannot but be infected, and so we come to be freed from this vnhappy necessitie of sinfull liuing, and from the daily and
hourly

houerly offending of our Heauenly Father who is so bountifull and gracious a God vnto vs.

Secondly, this bodily death is an entrance to the true life, by the death of Iesus Christ, whose sacred selfe hath passed through this death, to make our passage safe and happy vnto vs: this is now an assured bridge to passe and make our trauaile from the world to God, and from the mischieues of this life to the incomprehensible Beatitude of eternall life; to that fulnesse of ioy, which is as *Dauid saith, Psalme, 16. 11. In the contemplation of the face of the Eternall.* This is the good which your Soule shall enioy at the departing from your body: And as for your body, which shall be put into the earth, it shall not be there to perish alwayes, but onely for a while to rest, attending the happy resurrection; which is the cause why death is

D 3 called

Comfortable instructions

called in the Scripture, *A Sleepe*, and and they are saide to be *sleeping*, in regard of their bodies, which at the last day shal be awaked and rise from dust, to possesse together with their soules the glorious mortality, being made conformable to the glorious *Body of our Lord Iesus Christ. Phil. 3.21.* He is the head, and they are the members: and therefore it beho- ueth that the members be confor- mable to their Head.

What finde you then in death that may affright you, seeing it deliuereth you from all euill, and will raise you to the height of all goodnesse? Rather you shall not meete with any thing, but will giue you comfort and assurance, to confirme your atten- dance with resolution and tranquil- litie of spirit, euen to aspire with all your hearr, when the Houre will come, to say with Saint Paul, *My desire is to be dissolued, and to be with Christ.*

Against

Against the feare of the Diuell.

For the feare that you may haue of the Diuell, you see now there is no great cause to doubt, seeing that death cannot annoy you, but by death, by which it domineareth. But the Apostle testifieth, *that Iesus Christ hath not onely destroyed death, but him also that hath the empire of death, which is the Diuell, Heb. 2. 14.*

Our Lord himselfe saith, that the Prince of this world hath nothing in him; neither hath any thing in those that are his Members, amongst which number you are by the grace of God. Also this hath beene for vs and our profit, that the Sonne of God hath vanquished and ouercome vpon the Crosse, where *He hath, as Saint Paul saith to the Collossians, 2. 15. overcome the principalities and powers of Hell, which hee hath pub-*
D 4 *likely*

likely brought in euidence, therein triumphing ouer them.

I doubt not but the enemy of our saluation, maketh warre against you, for to astonish and trouble your Faith, for as Saint Peter saith, 1. 5. Verse 8. 9. *Our aduersarie the Diuell walketh like a roaring Lyon, seeking whom hee may deuoure: Saint Peter addeth, being firme in faith, it behoueth vs to resist him: Resist the Diuell, as Saint Iames saith, 4. 7. and he will flie from you. But for to resist and vanquish him, it behoueth you to be defended with the armour of God, whereof Saint Paul speaketh to the Ephesians, Chap. 6. Verse 16. Taking, aboue all, as hee saith, the Buckler of Faith, by which you shall be able to quench all the fiery darts of the wicked.*

Against

*Against the Apprehension of the
Iudgement of God.*

Now remaineth the feare which you may take of the Iudgement of God, before whom you must appeare. But whereupon ground you your apprehension, seeing that your sinnes shall be no more imputed vnto you, seeing you shall be no more condemned to death, seeing that it will nothing auaille Sathan to accuse you, being thereby absolued and iustified by the grace of God? It is the doctrine which the Apostle Saint Paul giueth vs, Rom. 8. Verse 32. 33. Who shall lay any thing to the charge of Gods elect? It is God that iustifieth, Who is he that condemneth? It is Christ that dyed, yea, rather that is risen againe, who is euen at the right hand of God, who also maketh intercession for vs.

Euen

Euen so ought we to come before God, but not as before a seuer and rigorous Iudge, but as before a Father, that is well-pleased with you through the intercession of Iesus Christ: of *Iesus Christ* I say, who is both your Intercessor and Aduocate to God the Father. Hee will not be refused of the Father in his request for you, by *Iesus Christ*, whereof you are a Member: *For there is no condemnation to those that are in Iesus Christ*, saith Saint Paul, *Rom. 8. 1.* By Iesus Christ, in the end, in whom you belecue, *But he that beleeueth in me, (saith he) shall haue eternall life, and shall not come to condemnation, but is passed from death to life.*

Is not this then Sir your Faith, and firme beliefe, which by the benefit of our Lord Iesus Christ, you haue forgiveness of your sinnes, *Iohn 5. 24.* That you are saued from eternall death, and freed from the rigour of
Gods

Gods iudgements , and by consequence, Sathan cannot annoy you by his accusations and temptations, and that this corporall death can be no other vnto you, but profitable, and euery way happy.

Also a protestation of charity, must be drawne from the sicke party to his Neighbour.

As for the rest Sir, you know Faith worketh by Charity, and necessarily bringeth it forth, seeing it hath pleased God to vnite you vnto him by Faith, also of necessitie you must be vnited to all your Brethren and Neighbours by a true christian Charity. And therefore tell vs if you freely renounce not all hatred, rancour, and enmity with euery one without exception, and desire the good and saluation of all in generall, and euery one

one in particular, euen as of your owne ?

Patient. Yes.

Doe you not pardon with all your heart, all those that might haue offended you in any sort, as you likewise require pardon of all those that might haue beene offended by you ?

Patient. Yes.

Now Sir it behooueth vs to ad-
dresse our prayer to God, to the end
that he will be pleased to fortifie you
in faith, which hee hath giuen you,
and to make his graces more and
more abound in you ; and it
is your part to humble your selfe
with vs before him, and to lift vp
your heart to him, to implore his
Mercy from the bottome of your
Heart.

A

*A Prayer for the sicke when there is
any signe of death.*

O Lord our God, & Mercifull Father, we are very vnworthy to lift vp our eyes vnto thee, our sins and wicked deddes are so many, wherewith wee are so polluted before thy face; neither is this out of the confidence of our owne worth to be thus bolde to present our selues at the feete of thy diuine Maiesty, but in the assurance of the great Compassions and perfect obedience which thy welbeloued Sonne *Iesus Christ* our Lord hath made for vs; with the righteousnesse whereof, wee beseech thee couer vs with thy grace, to the end wee may be by his fauour made agreeable and reconciled vnto thee. But wee beseech thee O good God, particularly vouchsafe thy great mercy to this thy poore seruant, so feeble,

ble, mightily dejected vnder thy powerfull hand: poore sinner remaining vnder the weight and rigour of thy high Iustice, if thou doest not extend thy great clemency towards him.

Giue him grace, good Lord, to enter more and more into a serious examination and acknowledgement of his faults, to conceiue that true detestation which alwayes bringeth forth true repentance, and set him forward intirely to renounce himselfe and his owne way, to haue all his refuge in thee, and in thy bounty: In the meane while receiue him gratiouly, O Lord, shew him the face of a father and assure and comfort him: Say to his soule, *Soule, I am he that can warrant thee. Dispose of his heart,* patiently to receiue with Action of graces, this Fatherly correction, which thou hast sent him, and to put himselfe wholly into thy hands, to submit

submit himselfe peaceably vnder all that thou shalt please to lay vpon him by thy holy prouidence. Lord thou knowest better then he himselfe, or any of vs what is most conuenient, whether he shall liue or die: If thy good pleasure be that hee shall liue, let it be that he may onely liue to thee: in such sort that hauing profited well by thy chastisements, he may learne to loue thee, honour and serue thee, all the dayes of his life in thy Church; perpetually studying to bring forth fruits of piety and holinesse, worthy of thy Gospel; and conuenient for a childe of such a Father; so that in him thou maist be glorified, and his neighbours edified. But contrarily of the other part, it be thy pleasure, to take him out of this miserable world, assure him that it shall be to put him into the possession of thy Heauenly kingdom, which thou hast prepared before

before the foundations of the world, and which thy Sonne hath purchased by the merit of his death. To this end, O Father of light, from whom proceedeth euery good gift, that thou wilt be pleased to giue him a true and a liuely faith, with the which he may search, find, and apprehend the propitiation for his sinnes, and the true righteousness in the obedience of thy welbeloued Sonne Iesus Christ our Lord, who hath suffered for our sinnes, and risen againe for our iustification, and ascended into Heauen to take possession in our Name, and by this meanes, giueth vs access and entrance, which sinne had banished vs from. Imprint in his heart a full assurance of all these thy graces, to the end that by this meanes, he may peaceably repose himselfe in thy mercy, and happily overcome all the snares and temptations which Sathan and
his

his owne flesh would put before him, to trouble the clearnesse of his faith, and tranquility of his conscience. That his sinnes then may not make him despaire, because thy Iustice hath been so well payed, not with gold or siluer, but with the pretious blood of thy Christ, as of the Lambe without spot or blemish. Let not death affright him, seeing sinne is abolished and destroyed in him, which is the sting of death, who now is disarmed and without all power: ~~that~~ his spirit being separated from the body by this corporall death, it shall be to come triumphantly to thee, and deliuered from the captiuity of sinne, to the end to taste of the enioying the most happy life, which he neuer tasted in this world, but by hope: leauing his body in the earth, but not for euer, but to be refined, transformed, & in time conuenient made confor-

E mable

mable to the glorious body of his Redeemer by the benefit of his resurrection. So Sathan shall no more astonish him but by sinne and death, which he hath vtterly lost all power in ouer our visited Brother. Assuring him in the end that this accuser can intend nothing against him, before the Throne of thy iustice, seeing hee is absolued & iustified by thy grace, there is no iudge that can condemne him. That thou wilt also be pleased, O good God, to be likewise mercifull to all other sicke soules, comfort and fortifie them according as thou knowest them needfull: and aboue all, giue them grace alwayes to embrace with a true and liuely faith, thy mercy in Iesus Christ, wherein they may euer be comforted. Good Lord vouchsafe vnto vs all this grace, that this example may profite and teach vs to renounce the world and our selues, to imploy that time
we

we haue here below, to meditate thy wisdom, walke carefully in thy feare, retyre our hearts from the vanities of this life, to raise them vp to attend and meditate vpon the Heauenly life, and to this end to be alwayes prepared to appeare before thee, with assurance to be gathered and receiued into thy mercy, for the loue of thy welbeloued Sonne Iesus Christ our Lord: In whose name we beseech thee, O Father of mercy, heere vs in these things, and in all other things which thou knowest better to be necessary for thy poore seruant, and for vs, then we doe our selues; as we doe now request thee in that prayer which thou hast commanded vs to present our selues before thee: *Our Father which art in Heauen, &c.*

Lord giue vs a good increase of Faith, which thou hast planted in the heart of this thy childe and ser-

nant: defend him as with a Buckler, by the which he may extinguish all the fiery darts, of the Diuell, and make him perseuere constantly therein, vntill the very last breath of his life, and that hee may alwaies, at the least in his heart, render vnto thee a pure and Christian confession, as we now present with heart and mouth: *I beleene in God the Father Almighty, &c.*

This is his Faith O Lord, and ours, giue vs grace to liue and dye in it, through Iesus Christ thy Sonne our Lord, who in the vnitie of the Holy Spirit, liueth and raig-
eth with thee God eternally, Amen.

If the sicke person continue long, and still in danger of death, it will be conuenient to repeat at times necessary, the abovesaid Comforts, but especially those which are to assure

*sure and fortifie against the
temptations and combats of
Conscience.*

And if it happen the sicke party
betroubled with idle talke, or can-
not vnderstand a long discourse : vse
short sentences, such as hereafter fol-
loweth; speaking but at sometimes.

Sir, it becometh you to take good
courage; it is the fatherly hand of
God that visiteth you for your good
and saluation : For to those whom
God loueth, all things worke toge-
ther for good.

Lift vp your heart to God, and
confesse your sinnes and offences,
and imbrace by faith his mercy in
Iesus Christ, which hee hath promi-
sed to all those that repent, and be-
leeue in him.

Haue you not alwaies a good assu-
rance in the mercy of God, & a firme
faith

Comfortable instructions

faith in Iesus Christ your Sauour ?

Patient. Yes.

Doe you not belceue that Iesus Christ is dead for your finnes, and risen againe for your iustification ?

Patient. Yes.

Doe you not belceue that hee hath before the Father, beene your wisdom, righteousness, sanctification, and redemption ?

Patient. Yes.

Doe you not thinke that hee hath freely iustified you by the grace of God, through the redemption which is in Christ Iesus ?

Patient. Yes.

Following

Following this your faith, doubt not, but God will warrant you from all perdition, and giue you euerlasting life.

For God hath giuen his Sonne, to the end that whosoener shall beleue in him, shall not perish but haue eternall life, Ioh. 16.

Feare not death, seeing by faith you imbrace Iesus Christ, who is your life. *I am, saith he, the resurrection and the life, who shall beleue in me, although he be dead, shall liue: and whosoener liueth and beleueth in me, shall neuer dye, Ioh. 11. 25. 26.*

If your sinnes doe afflict you, adresse your selfe alwaies by faith, and runne to Christ Iesus, and you shall finde rest to your soule; Come to mee, saith Saint Matthew, 11. 28. *all you that labour, and are ouer-laden, and I will ease you: Doubt not the rigour of Gods iustice; for there is no condemnation to those that are in Christ*

Iesus, as the Apostle Saint Paul saith, Rom. 8.1. And who is he, Rom. 8.32. 33. that will bring in accusation against the elect of God? God is hee that iustifieth, who will be hee that shall condemne? Christ is he which is dead, and which is more, is risen againe: who is also at the right hand of God, and maketh intercession for vs.

Be not sorry to leaue this miserable life, which as Saint Iames saith, 4.14. is but a vapour, which appeareth a little while, and afterwards vanisheth; besides, in exchange thereof, euerlasting life shall be giuen vnto you, and in that the very height of felicity; so great and incomprehensible, That eye hath not seene, nor eare vnderstood, and is not come vp into the heart of man, that which God hath prepared for those that loue him.

*When the sicke person is apparantly
at*

*at the point of death, or ready to
yeeld vp the Ghost, it is necessary
to repeat this short consolation fol-
lowing, with prayer.*

Comfort your selfe Sir, you now
approach neare vnto the end of the
Combat, which cannot be other-
wise but happy vnto you, assure your
selfe, the victory is of your side, by
meanes of your faith, which is the
victory that ouercommeth the
world, and the Prince of the world.
Iesus Christ your head and Saviour
extendeth forth his hand, and stay-
eth for you at the end of the lists, to
present vnto you the incorruptible
Crowne of glory, which he hath pur-
chased with the price of his bloud,
commend your selfe vnto him now
with all your heart: goe vnto him
with ioy: throw your selfe into his
Armes, and say, *Into thy hands I com-
mend my soule, for thou hast bought*
me

me O God of truth. Psal. 31. Let vs againe pray to God that he will giue you his grace.

A Prayer.

O Lord, Father of Mercy, & God of all Consolation, let fall thy mercies and comforts vpon this occasion, vpon this person, thy poore childe and seruant: Make him now gather and apply vnto himselfe excellent and abundant profit of the holy Instructions which in thy Schoole thou hast taught him during the course of his life: giue him an inuincible faith in this Combat.

Arme him with all thy spirituall Armour, that hee may resist all the Temptations of Sathan: and hauing overcome all, make him remain firme.

If thy Iustice astonish, let thy mercie assure and comfort: if his sinnes accuse him let the obedience of thy welbeloued excuse and iustifie him, if
the

the apprehension of death, trouble him, make him contemplate the open gate of euerlasting life, to which thou goest to make him enter. Thou hast giuen him it in thy Sonne, make it perfectly happy to him. Hee is of the flocke of this great Shepheard, let it not be taken from him. Thou hast begun his saluation, let not the worke remaine vnperfect. And now that thou hast brought him to the end of his sorrowfull course, now receiue his soule into thy hands, and bring it into thy heauenly paradise, into the fulnesse of repose and beatitude, into the company of thy blessed Angels, and holy soules of thine Elect, which thou hast gathered for euer to enioy together the perfection of all ioy, which consisteth in the contemplation of his face. Heare vs, O Father of mercy, for the loue of thy welbeloued Son Iesus Christ our Lord, who in
the

vnity of the holy Spirit, liueth and
raigneth with thee God eternally,
Amen.

*A short comfort for those that are
friends of the deceased, to be giuen
after the body is interred.*

Friends, it is needfull in this busi-
nesse, for you to remember, of the
holy Christian instruction which
you haue receiued in the schoole of
Iesus Christ, for to make your pro-
fit in bearing your affliction with
patience, and in humility, resting in
a quiet Spirit at the will of God, to
which we ought alwayes to be sub-
iect and conformable. Our Nature
in such accidents leadeth vs to
teares, but the Spirit of God, author
of all Regeneration, teacheth vs to
keepe measure, and not to afflict our
selues, like those that haue no hope
(*1 Thess. 4. 13.*) *If we be men in wee-*
ping, yet wee must shew our selues
Christians,

Christians, adorned with faith and hope, to assure vs that this corporall death, is no other to the faithfull children of God, but a happy port to enter into eternall life, *Ioh. 5. 28. 29.* and as for the body it must remaine in earth, vntill that day when they shall heare the voyce of the Lord, which shall make them rise out of the graue, *into the resurrection of life.* That the deceased is of the number of Gods children, the marks and testimonies which God hath giuen him, by the good profession of piety and wisdom, which hee hath made in the Church, vnto the last breath of his life, neede not leaue vs in doubt. He hath liued to the Lord, and is dead to the Lord, by consequence is happy, *and resteth from his labour, Apoc. 14. 13.* by the heauenly testimony of the Spirit of God himselfe. You haue no cause to weep ouer him, for the condition he is in, being

being in euery kinde thrice happy. He hath also a great aduantage of vs, that remaine in this world behinde him. For he is arriued at the port of saluation, where as we are still bea-ten with the storme and torment of the confused and dangerous sea of this miserable world. And therefore it is much better to aspire to go with him, then to wish him to remaine here below with vs; for the discom-modity that you may receiue by his absence, it behoueth you to consider, that God that gaue him to you, remaineth still with you, who is enough for vs without all other things, whereas all other things without him are nothing: It is hee that will continue alwayes ouer you the care of his fatherly prouidence, if you continue alwayes to walke in his feare. I beseech God to giue you grace, and fortifie you with a holy and constant resolution. Amen.

FINIS.

Am Lyle
per hand
1665

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an

Anne Luffe
her hand
1665